

Arabic Hijazi Reader

Arabic Dialect Series
(Saudi Arabia)

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Edited by
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Preface

For the past two decades or so there has been an ever-increasing interest in the West in Arabic and Arabic dialects. This fact is reflected in the number of studies devoted to the Arabic language and in the numerous intermediate and advanced courses in Arabic dialects. As a result of this demand, many universities, colleges, institutes, and companies offer courses in Modern Standard Arabic and Arabic dialects. Furthermore, the study of Arabic at all levels in our universities has increased significantly in the last two decades.

Many major studies on Saudi Arabian dialects have been made, and even some oil companies have published basic language material to meet the needs of their personnel. However, I am not aware of any advanced Hijazi Arabic reader similar to this book. This reader is designed for students who have some background in Modern Standard Arabic, and who are interested in Hijazi Arabic beyond the basic level. Presumably the student has already completed an introductory Hijazi Arabic course such as Margaret K. Omar's *Saudi Arabic, Urban Hijazi Dialect, Basic Course* (see the bibliography). The reader may also be of interest to Arabists and Arabic dialectologists.

The language of this reader is used in informal situations by educated native speakers of the Hijaz area. There are some variations within Hijazi Arabic which correlate with the level of education, occupation, age, social class, travel, etc. of native speakers. Highly educated natives speak with some admixture of pan-Arabic koine, depending on circumstances and situations. This fact is apparent in some selections of the reader.

The reader consists of forty selections, some of which are based on recordings of spontaneous, unrehearsed conversations of unsophisticated native speakers from Mecca, Medina, and Ta'if. The remaining selections are based on accounts of current events which appeared in Saudi newspapers such as *Al-Jazzira*, *Al-Medina* and *Al-Sharq Al-Awsat*. These survey the progress made by Saudi Arabia in the areas of education, industry, agriculture, medicine, infrastructure and improving the standard of living as a whole. The selections also describe life in Saudi Arabia and treat various social, political and religious problems.

The introductory section on the transcription and the sound system is designed to acquaint the user with the transcription employed throughout the reader. The symbols used for the transliteration are those most commonly employed for Arabic dialects. In daily speech, short vowels are often omitted because of elision and assimilation, and because of the difference in pronunciation among native speakers.

Each selection is followed by a vocabulary list. The words are listed in the order they appear in the text. Verbs are listed in the third person singular masculine in both the perfect and imperfect aspects. Grammatical and cultural notes are also provided for each selection in order to facilitate a better



understanding of the dialect as well as the society in which it is spoken. Quite often the notes make comparisons of the Hijazi dialect to some features of Modern Standard Arabic.

The second part of the reader provides the English translations of the Hijazi selections, from which the user will benefit whether he is studying independently or with a teacher. The translations were kept as close as possible to the Hijazi text in order to enable the user to see the relationship between the two. As a result, he may occasionally find the English somewhat stiff or unidiomatic. The words and phrases enclosed in brackets do not have equivalents in the Hijazi text. They were added for a better and smoother English translation. Words and phrases which appear in the Hijazi text but which are not necessary for the English translation are enclosed in parentheses preceded by "literally".

The last part of the reader provides an alphabetized general glossary containing all the entries in the individual vocabulary lists and the words used in the notes as well.

My deepest gratitude goes to my Saudi friends who spent many hours sharing with me their fascinating culture and traditions, and who assisted me in bringing this work to completion. Special thanks are due Mrs. Sandra Walden who was responsible for keyboarding and formatting the reader from beginning to end. Stephen A. Bladey managed the production throughout.

H.F.
Washington DC
January 1991

Introduction

Saudi Arabia is a Middle Eastern Arab country about which almost everyone in the West has heard. Because of the Saudi influence on OPEC, Saudi Arabian Arabic, in particular the dialect of the Hijaz or western part of the country (containing the two holiest cities in Islam, Mecca and Medina, in addition to the large metropolitan thriving port city of Jiddah), has become one of the principal colloquial vehicles in the entire Persian Gulf area. Considering the vast number of foreigners in Saudi Arabia, one need not spend much time explaining that a knowledge of Saudi Arabian Arabic will facilitate life for anyone going to this Kingdom of nine million people. The forty selections which follow will not only introduce the reader to the history and culture of the Kingdom, but will also greatly facilitate the acquisition of colloquial Hijazi (Saudi) Arabic.

The linguistic situation in Saudi Arabia today is quite complicated because the Kingdom has been, especially over the past 25 years, a melting pot of different Arabic dialects. Muhammad Bakalla, a Saudi linguist trained in the United Kingdom, estimated that there are more than 200 dialects scattered over the country. This situation has led to the creation of a rather large stylistic variation between Modern Standard Arabic (MSA) and the colloquials. One will soon see that, in many respects, the Hijazi dialect is closer to MSA than, e.g., the Najdi (the Najd, which contains the capital city of Riyadh, is in the central part of the country). Thus the word *kef* 'how' is pronounced with a /k/ sound in the Hijaz just as it is in the MSA *kayfa*. In the Najd, however, the velar stop /k/ is replaced by the affricate /ch/. These phonological adjustments may take some getting used to.

In one way or another, then, every Saudi Arab will understand the dialect represented in this book throughout the Kingdom's 870,000 square miles because there is quite a bit of pan-Arabic used. It should be firmly kept in mind though, that Arabs throughout the Arab world speak their local dialects, but the more educated the person, the greater the tendency to interject MSA expressions and vocabulary. On formal occasions, the educated Saudi will use MSA, or at least upgrade his colloquial or code switch between MSA and his/her dialect.

This is the first advanced reader in Hijazi Arabic. As is stated in the Preface, it is assumed that the user has already studied a basic textbook of Hijazi Arabic such as the one by Margaret K. Omar; however, that is not an absolute prerequisite to the enjoyment of the following texts. He/she will be greatly helped by idiomatic, i.e., non-literal translations, grammatical notes pertaining to linguistic areas of comparative or descriptive interest, as well as cultural notes pertaining to life in this Islamic society.

Assuming that many users of this book have studied MSA but have little familiarity with colloquial Arabic, it is important to keep in mind that there are fundamental differences between them. Although there are vocabulary

and phonological differences, a more pronounced contrast can be seen in the elimination of such grammatical features as the case endings, the dual markers for verbs and adjectives, and mood markers such as the *-u* for the indicative. The grammatical notes for the selections will often greatly facilitate your switching your colloquial "hat" for your MSA one. Thus, in the first selection one can compare the verbal form *tiḥtal* it occupies with MSA *taḥtallu* (p.2, note 2). One can, in my opinion, acquire a knowledge of the language faster via these grammatical and cultural notes.

A word now about the transcription of the texts. Arabic is not normally written in English (Latin) script, but colloquial Arabic dialects often are, because the transcription is much more accurate than if the Arabic script were used. Thus these texts are transliterated according to the phonological principles and conventions used by Arabists and Orientalists.

The student may "teach himself/herself" Arabic with these splendid readings because the difficult, new vocabulary items are listed in each selection. Many of these words, sometimes with proper adjustments, are also used in MSA.

These narratives all come from native Saudis. I have many favorites among the forty, such as "Some Cities of Saudi Arabia." All of them are remarkably interesting, authentically transcribed for a native-like pronunciation, and accurately translated. You will soon have many favorites, too. This method of learning a foreign language is reminiscent of the sound, philological approach to foreign language teaching common in the more traditional, academic environments. You will soon come to appreciate the culturally relevant "emic" (i.e. significant) aspects of Saudi culture and civilization as a whole. The interrelatedness of language and culture, thought and society, will make the student glad indeed that she/he has decided to closely scrutinize the texts.

For anyone interested in Saudi Arabia in general or the Hijaz in particular, this book is a must. Take your time and study these texts slowly and carefully. If you have the services of a teacher or assistant, so much the better. If you do not, do not despair as this material can be studied and mastered heuristically. "Go for it," and remember the old Arabic saying about learning Arabic:

saṁṁ fataqlid fatakrār faṣaḥr

listening, and imitation, and repetition and patience.

Please keep in mind that Arabic is not hard, just different. Good luck!

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Abbreviations

act.	active
adj.	adjective
adv.	adverb
coll.	collective
comp.	comparative
cf.	compare; refer to
conj.	conjunction
CV	consonant followed by a vowel
def.art.	definite article
du.	dual
e.g.	for example
f.	feminine
fig.	figurative
i.e.	that is (to say)
impf.	imperfect
imp.	imperative
intr.	intransitive
lit.	literally
m.	masculine
MSA	Modern Standard Arabic
ng.	negative
n.	noun
pl.	plural
part.	participle
pass.	passive
prep.	preposition
pron.	pronoun
pro.n.	proper noun
rel.pron.	relative pronoun
s.	singular
s.o.	someone
s.th.	something
tr.	transitive
v.	verb
v.n.	verbal noun
- āt	suffix for regular feminine plural
- īn	suffix for regular masculine plural

The Transcription System

Urban Hijazi Arabic has many sounds that do not have exact equivalents in English. On the following page is a list of the symbols used in the transcription of the sounds of Hijazi Arabic with their approximate English equivalents. This list is intended to help the user acquire a reasonably accurate Hijazi Arabic pronunciation and to introduce the system of transliteration used through-out the reader. The list also provides the movements and positions of the lips, tongue, throat, and nasal passages which produce the sounds. The user should master this part before any attempt at reading the selections.

The Arabic letter **θ**, as in *thin*, is pronounced **t** as in *tom* in Hijazi, but since the pronunciation model presented below is that of an educated speaker, the student should also expect to hear the Modern Standard Arabic pronunciation, e.g., *talāta*, *three* pronounced **θalāṭa**. It is also worth noting that the same letter is sometimes pronounced **s** as in *Sam*, e.g., *maṭṭalan*, *for example* is pronounced **masalan**.

The letter **ḍ**, as in *this*, is often pronounced **d** as in *dad*, e.g. *ḍahab*, *gold* becomes **dahab**. This same letter is also pronounced **z** as in *zoo*, e.g., *iḍa*, *if*, becomes **iza**. The Modern Standard Arabic pronunciation is often heard in the Hijaz area.

Hijazi Symbol

English Equivalent

ʔ	a glottal stop; the glottal catch in the throat (glottis closed) between the two vowels as in <i>oh-oh</i> .
a; ā	short a as in <i>bat</i> ; long ā as in <i>father</i> depending on the surrounding consonants.
b	b as in <i>bed</i> (a voiced bilabial stop).
d	d as in <i>dad</i> (a voiced dental non-emphatic stop).
ḍ	no English equivalent; raise the back of the tongue while producing this sound (a voiced dental emphatic stop).
ē	ai as in <i>bait</i> .
f	f as in <i>foot</i> (a voiceless labio-dental fricative).
g	g as in <i>got</i> (a velar stop).
gh	no English equivalent; similar to the French r in <i>Paris</i> (a voiced uvular fricative).
h	h as in <i>hat</i> (a voiceless glottal fricative).
ḥ	no English equivalent; tighten the muscles of the tongue and whisper without voicing (a voiceless pharyngeal fricative).
i; ī	short i as in <i>hit</i> , long ī as <i>ee</i> in <i>feet</i> .
k	k as in <i>kit</i> (a voiceless velar stop).
kh	no English equivalent; similar to the Scottish ch in <i>loch</i> (a voiceless uvular fricative).
l	l as in <i>light</i> (a voiced alveolar lateral).
m	m as in <i>mad</i> (a voiced bilabial nasal).
n	n as in <i>net</i> (a voiced alveolar nasal).
ō	oa as in <i>boat</i> , but without diphthongization.
q	no English equivalent; say <i>chalk</i> and hold the k longer in the back of the throat (a voiceless uvular stop).
r	like the Spanish r in <i>pero</i> (a voiced alveolar trill).
s	s as in <i>sofa</i> (a voiceless alveolar non-emphatic fricative).
ṣ	no English equivalent; raise the back of the tongue when producing this sound (a voiceless alveolar emphatic fricative).
sh	sh as in <i>shut</i> (a voiceless palatal fricative).
t	t as in <i>tent</i> (a voiceless dental non-emphatic stop).
ṭ	no English equivalent; produce it with the back of the tongue raised (a voiceless dental emphatic stop).
u; ū	short u like the oo in <i>foot</i> ; long ū like the oo in <i>fool</i> .
w	w as in <i>wind</i> (a voiced labiovelar semivowel).
y	y as in <i>yellow</i> (a voiced palatal semivowel).
z	z as in <i>zinc</i> (a voiced alveolar non-emphatic fricative).
ẓ	no English equivalent; produce it with the back of the tongue raised (a voiced alveolar emphatic fricative).
ẓ	no English equivalent; produce it while tightening the very back of the throat (a voiced pharyngeal fricative).

Pronunciation

Consonants

Most of the Arabic consonants have identical or slightly different English equivalents which a student of Hijazi Arabic will have no difficulty in pronouncing. However, there is a group of consonants that does not have equivalent sounds in English. Usually the student needs more time to acquire an acceptable pronunciation of these consonants. Such consonants are **q**, **ṭ**, **ṣ**, **ḍ**, **ḥ**, **kh**, **gh**, and **ʿ**.

q

The **q** sound usually becomes **g** in Hijazi Arabic, but it sometimes occurs in the speech of educated speakers, rarely in the speech of uneducated speakers, except in certain words, e.g., **qurʿān**. To pronounce this voiceless uvular stop say *chalk*, hold the final **k** a little longer, then let the back of the tongue touch the soft palate. The consonant **q** requires a back pronunciation of a following vowel, e.g., **ā** is like the **a** in *father*.

ṭ

The pronunciation of the consonant **ṭ** requires a great deal of tightening of the muscles of the mouth and the throat while raising the back of the tongue towards the roof of the mouth. The consonant **ṭ** requires a back pronunciation of a following vowel. It is a voiceless dental emphatic stop.

ṣ

The consonant **ṣ** is pronounced differently than the English **s**. In pronouncing this sound try to curve the tongue upward slightly at the edge almost touching the upper gum, and tighten the muscles of the mouth as well as the back of the throat. This voiceless alveolar emphatic fricative requires a back pronunciation of a following vowel.

ḍ

The consonant **ḍ** is a voiced dental emphatic stop. When pronouncing the sound **ḍ**, allow the whole middle of the tongue to cover the roof of the mouth. Feel the muscular tension in the mouth and in the back of the throat as well. The consonant **ḍ** requires a front pronunciation of the following vowel, e.g., **ḍān**, whereas the consonant **d** requires a back pronunciation of a following vowel, e.g., **ā** is like **a** in *father*.

ḥ

Most Westerners find the consonants **ḥ** and **ʿ** the most difficult to pronounce. The consonant **ḥ** is produced by tightening the muscles of the throat and then forcing the air through the throat while keeping the very back of the tongue as low as possible. Try to whisper **aḥ** very forcefully while keeping the throat muscles very tense.

kh

The consonant **kh** is a voiceless uvular fricative. It has no English equivalent. To produce the sound **kh** raise the back of the tongue close to the uvula, then force the air through this very tense passage. The sound **kh** is similar to the **ch** in Scottish *loch* or German *ach*.

gh

The consonant **gh** is the voiced counterpart of **kh**. It is also produced by raising the back of the tongue close to the soft palate without blocking the air passage. An excellent practice for producing the **gh** sound is to gargle without water. The consonant **gh** is similar to the French **r** in *Paris*.

ʿ

This voiced faucalized pharyngeal fricative has no English equivalent. It is the voiced counterpart of **ḥ**. In producing the sound **ʿ**, tighten the muscles of the throat used in gagging and make the sound of being strangled.

Vowels

Hijazi Arabic has five vowels; **a**, **i**, **u**, **ō**, **ē**. The vowels **a**, **i** and **u** can be either short or long. Their long forms are represented by **ā**, **ī**, and **ū**. The pronunciation of a vowel depends to a large extent on the consonants adjacent to it. Furthermore, there is variation in pronunciation within the Hijazi dialect area. The difference between short vowels and long vowels is, of course, one of length. A carefully stressed long vowel is twice as long as a stressed short vowel. Since English speakers are not used to distinguishing the differences in vowel length, it is very important that the user recognize that this factor has a great affect on meaning, e.g., **dam**, **blood**; **dām**, **lasted**.

a

The vowel **a** is pronounced like the **u** in *fun*; its long form **ā** is like the **a** in *cab*, but sometimes like the **a** in *car*, depending on the surrounding consonants.

u

The vowel **u** is pronounced like the **u** in *put*; its long form **ū** is pronounced like the **u** in *rude* or the **oo** in *fool*.

i

The vowel **i** is pronounced like the **i** in *sit*; its long form **ī** is pronounced like the **ee** in *need* or the **i** in *machine*.

e

The vowel **ē** corresponds to the MSA diphthong **ay**, e.g., **bayt**, becomes **bēt**, **bintayn** becomes **bintēn**. The vowel **ē** does not have a short form. It is pronounced like the **ai** in *bat*.

o

The vowel **ō** corresponds to the MSA diphthong **aw**, e.g., **yawm** becomes **yōm**, and **nawm** becomes **nōm**. The **ō** also does not have a short form in Hجازي Arabic. It is pronounced like the **oa** in *boat*, but without diphthongization.

The Definite Article al-

The definite article **al-** (**adāt al-taʿrīf**, the sign of making known) is prefixed to nouns and adjectives, e.g., **bēt**, **albēt**; **gašīr**, **algašīr**. The definite article is pronounced **al-** when prefixed to a word beginning with one of the "moon letters", **alḥurūf alqamariyya** **a, b, g, h, ḥ, kh, ʿ, gh, f, q, k, m, w, and y**. Note the following:

akhḍar	green	alʾaḥḍar
bint	girl	albint
garya	village	alḡarya
hadiyya	gift	alhadiyya
harb	war	alḥarb
ʿamal	work	alʿamal
ghalta	mistake	alghalta
finjān	cup	alfinjān
khabar	news	alkhabar
qānūn	law	alqānūn
kātib	writer	alkātib
madrasa	school	almadrasa
waṭan	country	alwaṭan
yad	hand	alyad

The rest of the consonants **d, ḡ, n, r, s, sh, t, ṭ, z** are referred to as "sun letters," **alḥurūf ashshamsiyya**. The **-l-** of the definite article is assimilated to a following sun letter to form a double consonant. Note the following:

dars	lesson	addars
ḡarb	hitting	aḡḡarb
ruz	rice	arruz
sāʿa	watch, hour, clock	assāʿa
shēkh	sheik	ashshēkh
ṣabāḥ	morning	aṣṣabāḥ
ṭarīḡ	road	aṭṭarīḡ
namla	ant	annamla
zābiṭ	officer	azzābiṭ
tarbiya	teaching	attarbiya

The Forty Selections

Selection One

maʿlūmāt ʿan almamlaka lʿarabiyya ssuʿūdīyya¹

assuʿūdīyya tiḥtal² akbar gism min shīb alJazīra lʿarabiyya. masāḥat almamlaka taman miyya³ wu sabʿīn alf mīl murabbaʿ tagrīban. tarwatha lmaʿdaniyya tiḥmil addahab, alfiḍḍa, annahās, arrasās, alḥadīd, wu baʿḍ almaʿādin attānya. ʿadad sukkān assuʿūdīyya tiṣʿa malyōn nasma tagrīban.

dīn almamlaka alʿislām. fīha wulid annabi muḥammad ṣalla llāh ʿalēh wu sallam⁴. wu fīha alḥaramēn⁵, makka lmukarrama wa lmadīna lmunawwara. humma yiʿtagdu bi⁶ mūsa wa bi abūna⁷ ibrahīm wa bi sayyidna ʿīsa ʿalēh assalām. alḥukūma mā tismaḥ⁸ li ghēr almuslimīn yiṣallu fi kanāʿis aw fi maʿābid. mū masmūh⁹ buna lkanāʿis fi kull assuʿūdīyya.

alʿislām ʿindahum attagwīm alḥijri¹⁰, wu huwwa yiʿtamid ʿala shshahr algmari illi huwwa tiṣʿa wu ʿishrīn yōm wu nuṣ. abtada ḥāda ttagwīm lamma ḥājja annabi min makka ila lmadīna fi lqarn assābiʿ mīlādī. kull almuslinīn lāzim yiṣūmu shahr ramadān, yaʿni lāzim yitwaggafu ʿan alʿakl wu shshurb wu ttadkhīn ʿil annahār. algānūn assuʿūdī yiḥbur kull annās muslimīn wu ghēr muslimīn innu mā yāklū wala yiṣhrabu wala yidakhhīnu fi amākin ʿamma fi waqt šōm¹¹ ramadān. alʿashhur alʿislāmiyya hiyya: muḥarram, šafar, rabīʿ alʿawwal, rabīʿ attāni, Jumād alʿawwal, Jumād attāni, rajab, shaʿbān, ramadān, šawwāl, zu lḡiʿda, wu zu lḥijja. fi khams arkān fi ddīn alʿislāmi humma: aḥshihāda bi anna lā ilāha illa llāh wu anna muḥammad rasūlu llāh, wu ṣṣalā khams marrāt fi lyōm, wu zzakāt innēn wu nuṣ fi lmiyya, wu šōm shahr ramadān, wu ḥajj albēt.

Vocabulary

maʿlūmāt <i>n.</i>	information
aḥtal/yiḥtal <i>v.tr.</i>	to occupy
shīb alJazīra lʿarabiyya	the Arabian Peninsula
masāḥa <i>n.pl.</i> -āt	area
murabbaʿ <i>pass.part.</i>	square
maʿdaniyya <i>adj.</i>	mineral
dahab <i>n.coll.</i>	gold
fiḍḍa <i>n.coll.</i>	silver

nahās *n.coll.*
 rašās *n.coll.*
 ḥadīd *n.coll.*
 nasma *n.*
 alḥaramēn *n.du.*

aṭṭagad/yiṭṭagid + bi *v.intr.*
 kanīsa *n.pl.* kanāyis, kanā'is
 tagwīm ḥijri
 aṭṭamad/yiṭṭamid + ʿala *v.intr.*
 ḥājar/yihājir *v.intr.*
 qarṇ *n.pl.* qurūn
 milādi *adj.*
 ajbar/yijbur *v.tr.*
 atwaggaf/yitwaggaf + ʿan *v.intr.*
 šōm *n.*
 rukn *n.pl.* arkān
 šihāda *n.*
 rasūl, *n.pl.* rusul
 zakā *n.*
 fi lmiyya
 ḥajj *n.*

brass
 lead
 iron
 inhabitant; breeze; breath
 the two holy places of Mecca and Medina
 to believe
 church
 the Islamic calendar
 to depend on
 to immigrate; to emigrate
 century
 A.D.
 to obligate, force s.o.
 to abstain from
 fasting
 pillar
 declaration; certificate; witness
 messenger; prophet
 almsgiving
 percent
 pilgrimage

Notes

1. **al-mamlaka l-ʿarabiyya ssu-ʿdiyya**: *the Kingdom of Saudi Arabia*. Saudi Arabians as well as other Arabs do not use the full name of the country. Usually they refer to it either as **al-mamlaka**, *the Kingdom*, or **assu-ʿdiyya**.
2. **tiḥtal**: *It occupies*. Cf. MSA **tahtallu**. Note the change of the preformative vowel **a** → **i** as well as the deletion of the final vowel, which is a common phenomenon in Hijazi Arabic.
3. **taman miyya**: *eight hundred*. Cf. MSA **ṭamān miʿah** (pausal form). Note the change of MSA **ṭ** → **t** and the shortening of the vowel **a**. Note also the double **yy** to compensate for the deletion of the glottal stop.
4. **ʿalla lillāh ʿalēh wu sallam**: *God bless him and grant him salvation*. This expression is borrowed from MSA and is used as a eulogy after the name of the Prophet Muhammad.
5. **alḥaramēn**: *the two holy places, Mecca and Medina*. Hijazi dual nouns are marked with the suffix **-ēn** for masculine nouns and **-ēn** for feminine nouns which end in **a**. Hijazi Arabic borrows the genitive-accusative form only. Cf. MSA **ḥaramayni** with the Hijazi change of **-ay** → **ē** which is very common. However, there is another dual pattern in this dialect which is **itnēn m.**; **tintēn f.** followed by the plural form of the noun, e.g., **itnēn rijāl**, *two men*; **tintēn banāt**, *two girls*.

6. **yiṭṭagdu bi**: *they believe in*. Cf. MSA **yaṭṭaqidūna**. Note the change of the preformative marker **a** → **i** with the loss of the third vowel as well as the deletion of the suffix **-na** and the shortening of the vowel preceding it.
7. **abūna**: *our father*. Cf. MSA **abīna** (nominative **abūna** and accusative **abāna**). Hijazi Arabic uses only the nominative form of **ab** and **akh**.
8. **mā tismāḥ**: *does not allow*. The negative particle **mā** is used in Hijazi Arabic to negate verbs.
9. **mū masmūḥ**: *It is not allowed*. The negative particle **mū** precedes an adjective, an adverb, a noun or a prepositional phrase, e.g., **huwwa mū kabīr**, *he is not big*; **huwwa mū hina**, *he is not here*; **hiyya mū muṭʿallima**, *she is not a teacher*; **humma mū fi lmaktab**, *they are not in the office*.
10. **attagwīm alḥijri**: *the Hegira calendar*. This calendar is used in Muslim countries, reckons time from July 16, A.D. 622, the day after Muhammad's flight from Mecca to Medina. It is based on a cycle of 30 years, nineteen of which have 359 days, and eleven of which are leap years having 355 days each.
11. **šōm**: *fasting*. Cf. MSA **ṣawm** (pausal form). It is characteristic of Hijazi Arabic to change MSA **-aw** → **ō**, as is the case here.

tārīkh assuʿūdīyya wa ḥukūmatha

assuʿūdīyya liḡbat¹ dōr muhim fi tārīkh min gadīm azzamān fi majālāt atṭijāra wu ddīn wu taḡāfa. timtad almamlaka min albaḥr alʾaḥmar fi lḡharb ila lḡhalīṭ alʿarabi fi shsharg. alʾarādī ssuʿūdīyya munawwḡa wu lākin ḥiyya arḡ ḡāḥla² ʾjmālan, wu muʿzamha³ ṣaḥra⁴. arrubʿ alkhālī huwa akbar⁵ manṭiḡa ramliyya fi lʿālam. bas mā lāzim minna annu fi ssuʿūdīyya fi wudyān, wu suḥūl, wu arādī ḡajariyya, wu jibāl khāṣṣa fi manṭiḡat ʿasīr. fi kamān⁶ masāḥāt zaḡḥīra⁷ nisbiyyan min alʾarādī mukayyafa zirāʿiyyan. yigūlu innu ḥādī lʾarādī min akhṣab wu min aktar alʾarādī lmuṭiṭa fi shsharg alʾawsaṭ, zay wāḥāt alqatīf masalan⁸.

shaḡb assuʿūdīyya shaḡb sāmi, kulluhum min aṣl ʿarabi wu taḡriban ʿashara bi lmiyya minhum baduw. assuʿūdīyyīn mā tḡanasu maʿ shuʿūb tānya. bi lwaḡiḡ innu assuʿūdīyya mā kānat wala marra taḡt ay istiḡmār. ḥāda shshi sāʿad ʿala wiḡdat albilād wa istiḡrāha lʾiṭimāʿi. assuʿūdī huwa insān fakhūr bi ḡiyamu ddīniyya wu lʾakhilāḡiyya wu bi turāu.

alʿarabiyya ʿindaha tārīkh ḡhani jiddan. ibtidāʿan min alqarn⁹ assābiʿ mīlādī alʿarb nasharu risālat alʾislām min makka wu min almādīna wu nasharu luḡḡathum alʿarabiyya wu turāuḡum. ḥāda ddīn antaṣḡar bi surʿa ila shīmāl afriḡya wu ila ānya lwuṣṭa. amma tārīkh assuʿūdīyya lḡādīr yibtadi min sanat 1902, lamma ʿabdu lʿazīz astarjaʿ bēt ḡabīlatu fi riyāḡ. baʿḡ ḡarb talatīn sana ʿabdu lʿazīz waḡḡad kull alʿanāṣīr almuḡārba (almutnāʿza) wu aʿlan nafsu malik assuʿūdīyya.

muḡdam khazzanāt annaṣṣ infataḡat baʿḡ alḡarb alʿālamīyya ttānya. ʿabdu lʿazīz abtada yistaḡmil kull fulūs annaṣṣ minshān yiʿaḡjil marḡalat alḡadāra wu taḡaddum fi bilādu. wu ḥādī marḡala kānat titḡaddam taḡt ḡiyādat khulafaʾu almalik fēṣal wu lmalik khālīd wu lmalik fahd. assuʿūdīyya fiha malakiyya muṭlaqa. tḡikmīha ʿḡlat¹⁰ suʿūd, sulālat ʿabdu lʿazīz. ḡuwwād alʿḡla yiʿayyinū lmalik. qānūn assuʿūdīyya lḡādīr huwa ashsharīʿa lʾislāmīyya, yaʿni alqurʾān alkarīm.

Vocabulary

dōr *n.pl.* adwār

gadīm azzamān

role, part (played by s.o. or s.th.); turn; floor

ancient times, former times

amtaḡ/yimtaḡ + min...ila *v.intr.*

ḡāḥla *adj.*

ʾjmālan *adv.*

arrubʿ alkhālī

wādī *n.pl.* wudyān

sahī *n.pl.* suḥūl

ḡajariyya *adj.*

nisbiyyan *adv.*

mukayyafa *adj.*

khāṣṣ *adj.comp.* akhṣab

wāḡa *n.pl.* -āt

alʾtḡanas/yiṭḡānas *v.intr.*

bi lwaḡiḡ

istiḡrār *n.*

fakhūr *adj.*

ḡīma *n.pl.* ḡiyam

ḡiyam akhlāḡiyya

turāʾt *n.*

alʾistarjaʿ/yistarjiʿ *v.tr.*

ḡunṣur *n.pl.* ʿanāṣīr mutnāʿza

ʿaḡjāl/yiʿaḡjil *v.tr.*

marḡala *n.pl.* marāḡil alḡadāra

khālifa *n.pl.* khulafa

malakiyya muṭlaqa

ʿayyan/yiʿayyin *v.tr.*

ashsharīʿa alʾislāmīyya

to stretch, extend from...to

dry, arid, barren

on the whole, in general, generally speaking

the Empty Quarter

valley

level, soft ground, plain

rocky, stony

relatively

cultivated; conditioned; molded

fertile, productive

oasis

to intermarry

indeed, as a matter of fact

stability

proud

value

moral values

culture; heritage; inheritance, traditions

to get back, recover, regain; recapture

hostile factions

to expedite

stages of modernization

successor; caliph

absolute monarchy

to appoint; specify

Islamic law

Notes

- liḡbat impf. tiḡbat: *It plays.* Cf. MSA laḡibat with the Hijazi change of the first vowel a → i and the deletion of the second vowel.
- ḡāḥla: *arid.* Cf. MSA ḡāḡilah (pausal form). Note the change of q → ḡ which is a common phenomenon in Hijazi Arabic; however, in some words the q sound never changes, e.g., qurʾān.
- muḡd/zamḡa: *most of it, the majority.* This word may be followed by a noun or a pronominal suffix, e.g., muḡzam alʾarādī, or muḡzamha. Cf. MSA muḡḡamuha, with the change of ḡ → z and the deletion of the final vowel before the pronominal suffix.
- ṣaḡra: *desert.* Cf. MSA ṣaḡrāʾ. Hijazi Arabic and most other Arabic dialects delete the glottal stop and shorten the final vowel of words ending in -at, as is the case here.

5. **akbar**: *the biggest*. Hijazi Arabic uses the pattern aCCaC to form the comparative and superlative of adjectives.
6. **kaṁān**: *also, as well*. This word is not used in MSA. However, it is possible that it is based on the two MSA fused elements **kama** **anna**, *as well as, as, as also*. Most Arabic dialects use this word.
7. **ṣi/aghīra**: *small*. Cf. MSA **ṣaghīratun** (nominative). The **gh** sound may have caused the assimilation of **ṣ** → **z**. This shift occurs in many Arabic dialects.
8. **masalan**: *for example*. Cf. MSA **maʿalan** with the change of **θ** → **s**. The student should expect the MSA pronunciation as well.
9. **ibʿada**: *began, started*. Cf. MSA **ibtadaʿa**. Note the deletion of the glottal stop and the final vowel. The form **badaʿ** is very common in Hijazi Arabic. The phrase **ibtidaʿan min** means *starting from, beginning with...*
10. **ʿēla**: *family*. Cf. MSA **ʿaḥīlah** (pausal form). The glottal stop drops causing the change of the vowel **a** → **e**.

Selection Three

baʿḍ almuḍun assuʿūdiyya

1. makka almukarrama hiyya ʿaṣīmat kull almuslimīn. taʿassasat makka min lamma allāh **khalaf** bīr¹ zamzam ʿaṣhān yikhallish hajar wu ibnha ismāʿīl min almuṭ ʿatash. kull wāḥad yigʿif innu alʿarab aju² min nasl ismāʿīl. ibrahīm wu ibnu aṣṭaghalu katīr ʿaṣhān yibnu lkāʿba illi kānat makān li lʿibāda ḥatta min gabl alʿislām. addīn alʿislāmī biygūl³ innu kull muslim fi lʿālām lāzim yiḡi yizūr makka fi waqt alḥajj. ʿala lgalīla marra wāḥda fi lḥayā. dahhīn⁴ makka taghayyarat marra⁵ ʿan almadī. fīha ʿamāyir kabīra wu shawāriʿ wāṣa wu ʿutlīlāt katīra khāṣṣa li lḥujjā.
2. almadīna almunawwara hiyya madīna muḥimma ʿind almuslimīn li ann fīha jāmiʿ arrasūl almasḥhūr wu gabru wu lmaktaba ḥagḡatu⁶ kamān, wu fīha lʿjāmʿa alʿislāmīyya. kull ḥajj lāzim yizūr gabr annabi fi lmadīna. ayyām zamān kānat almadīna zaḡḥīra wa lākin dahhīn kibrat albalad wu kitrat⁷ annās fīha. fa biṭṣḥūf innu ʿādu buna⁸ lmadīna min hadāk alwagṭ ḥatta inn alwāḥad mā yigʿifha. šār fīha aswāḡ ḥadīsa wu ʿamāyir katīra.
3. arriyād madīna ḥadīsa wu btinna⁹ bi surʿa. almalik ʿabdul ʿazīz illi maḡrūf ʿādatan bi ibn suʿūd ʿimilha ʿaṣīmat assuʿūdiyya. arriyād ʿindaha tārīkh gadīm, tuṭtabar awwal ʿaṣīma li manḡat alyamāma. li ḡḡayat awwal alkhamsīnāt mā kān fi wala ʿarṭi mzaffata tiwṣal¹⁰ ila rriyād. kānat šaḡra fīha guṣūr min turāb wu ʿīn. jō nnās ila rriyād liʿannu fīha wāḡāt wāṣa min šaḡjar annakhīl wu lkḡudār, wu kān fīha mōya kāfya. kilmāt 'arriyād' tiḡni basātīn aw jannāt. manākhha jāf marra, wu yinzal fīha maṭar galīl. arriyād kānat ʿaṣīmat gabīlat āl auṣūd wa lākin ʿaradūhum minha. fi sanat 1902 ḡaṣarha almalik ʿabdul ʿazīz wu akḡadha (istarjaḡha) min ibn rashīd.
4. Jidda yisammūha ʿarūsāt albaḡr alʿaḡmar. astaslamat Jidda li ʿabdul ʿazīz wu riḡālu sanat 1925, wa lākin tārīkhha mā btada illa li sanat 1933, lamma wazīr alʿiḡtiṣād waggā ʿitīfāḡiyya maʿ šarikat stāndard ōyl ḡagḡat kalifōrniya. dafāʿu khamsa wu talatīn alf jūneh inglīzi dahab. wu min hadāk alwagṭ taghayyarat Jidda wu irtafāʿ ʿadad sukkānha min 25 alf nasma li malyōn tagrībān fi sanat 1980. fīha aḡdas maṭār ismu maṭār almalik ʿabdul ʿazīz addawli, illi masāḡatu aktar min 40.5

mīl murabbāʿ. hāda lmaʿfār yiʿammin kull sana safar malyōn wu nuṣ min alḥuǧǧaj
almuṣlimīn. wu sittat malāyīn muṣāfir tānyīn.

5. Jubēl wu yunbuʿ byiḥassanu bi ṣhakl hāyil¹¹. humma mudun ṣināǧjiyya wu
fiḥum maṣḥārīʿ dakhma marra.

Vocabulary

almukarrama *adj.*

taʿassasat/tiʿassas *v.intr.*

ḵhalag/yiḵhalag *v.tr.*

bīr *n.pl.* ābār

ʿataṣh *n.*

naṣl *n.*

ʿibāda *n.*

ʿala lgalīla

munawwar *adj.*

maṣḥūr *act.part.*

ʿādu/yiʿādu *v.tr.*

buna *v.n.*

ḥadīsa *adj.*

nama/yinma *v.intr.*

tuǧtabar *v.pass.*

li ḡhāyat

mzaʿfata *pass.part.*

turāb *n.coll.*

ṭīn *n.coll.*

wāḥa *n.pl.* -āt

ṣḥajar nakhl

bustān *n.pl.* baṣātīn

ḡanna *n.pl.* -āt

manāḵḵ *n.pl.* -āt

ḡāf *adj.*

tarad/yitrad *v.tr.*

ḥāsar/yiḥāsir *v.tr.*

aṣṭarṭar/yiṣṭarṭir *v.tr.*

astaslam/yistaslim • li *v.intr.*

the honored, the revered; (with def.art.)
epithet of Mecca

to be established, founded

to create, make; to shape, form

well

thirst

progeny, descendant

worship

at least

lighted; shining; radiant; (with def.art.)
plus f. ending) epithet of Medina

famous

to repeat an action

building

modern, up-to-date

to grow

to be considered

until

paved

dirt, soil; mud

clay

oasis

palm trees

garden

paradise, garden

weather, climate

dry

to expel, drive out, chase away

to surround, besiege

to regain, recapture

to surrender

waggae/yiwaggie *v.tr.*

irtafat/yirtafit *v.intr.*

amman/yiʿammin *v.tr.*

hāyil *adj.*

maṣḥūr *n.pl.* maṣḥārīʿ

ḡakhma *adj.*

to sign (one's name); to drop s.th.

to go up

to provide; to trust s.o.; to insure

huge, vast, gigantic

project

huge, gigantic

Notes

1. bīr: *well*. MSA uses bīʿr. Note the deletion of the glottal stop and the compensatory lengthening of the vowel.
2. aju: *they came*. Cf. MSA ǧāʿu. Hijazi Arabic as well as many other Arabic dialect metathesize this MSA verb. Hijazi Arabic uses ǧō also.
3. biyǧūl: *he says*. Cf. MSA yaǧūlu. The prefix bi- is used in Hijazi Arabic to mark a habitual, progressive or future action. This marker does not occur in MSA. Note the deletion of preformative vowels, the change of q → g and the deletion of the final vowel.
4. daḡḡīn: *now*. MSA does not use this word, it uses alʿān. The cognates for this Hijazi lexeme are ḡa the demonstrative pronoun without ḡāʿ attanbīh and the word ḡīn (pausal form) *time*.
5. marra: *very much*. Hijazi Arabic uses this word as an intensifier. It may modify adjectives or verbs, and it either precedes or follows the word it modifies, e.g., taḡḡayyarat marra, *it changed a lot*, or marra taḡḡayyarat.
6. ḡagatu: *his*. This word agrees with the noun it modifies in gender and number, e.g., almagtaba ḡagatu, *his library*; and alkitub ḡagōni, *my books*. This usage does not occur in MSA.
7. kitrat: *increase, multiply*. Cf. MSA kaḡurat with the change of a → i and the ḡ → t (a common phenomenon in Hijazi Arabic) and the deletion of the second vowel.
8. buna: *building*. Cf. MSA bināʿ (pausal form). Note the change of the first vowel i → u and the deletion of the glottal stop with the shortening of the final vowel. MSA uses aǧdu bināʿa lmadīna, *they have rebuilt the city*, instead of ʿādu buna lmadīna.
9. btinna: *is growing*. Cf. MSA namā impf. tyanmu. Hijazi Arabic does not adhere to the MSA rule that the final alif ʿawila of a defective verb is changed to wāw in the imperfect, e.g., MSA daǧā impf. yaḡu is equivalent to Hijazi Arabic daǧa impf. yidǧ, *to call; to pray*.
10. tiwǧal: *taking to/linking to/leading to*. Most MSA verbs having the initial vowel wāw, drop the wāw in the impf. and imp., e.g., waǧal/yaǧilu, waǧada/yaǧidu. Unlike MSA Hijazi Arabic maintains the diphthong iw in the impf.
11. hāyil: *huge, gigantic*. Cf. MSA ḡāʿīlīn (genitive case). Note the deletion of the glottal stop and the substitution of the y, a common phenomenon in many Arabic dialects.

Selection Four

alfarg bēn alḥayāt fi Imamlaka wa lḥayāt fi amrika

amrika tikhtalif ikhtilāf kulli ʿan almamlaka. awwal ḥāja¹ alḥadāra. hina fi ʿindahum ḥadāra aktar mima ʿindana. bas mush² bi maʿna innu ihna mā ʿindana ḥadāra. fi³ ʿindana ʿamāyir bi shawāriʿ. kull ḥāja yikḥayyalha lʿinsān, mawjūda fi ssuʿūdiyya, bas innu mush bi nnisba lli bi amrika, aw fi dduwal lʿorōbbiyya.

min nāhiyat aljaw, aljaw mukhtalif tamāman, bard, w talj. ihna mā ʿindana talj illa fi lmanātiḡ shāmāliyya. baʿd awḡāt byījina talj mū dāʿim. zay alʿām⁴, bi ḥāyil nizil ʿindana talj fi lmurtafaʿāt hināka. kān aljaw jiddan bārid, liʿannu ḥāyil fi shāmāl garība min lʿurdun. aḥyānan byījina hawa zay ma ngūl ihna shāmāli, w biyykūn aljaw bārid. almamlaka lʿarabiyya ssuʿūdiyya šaḥra, fa bardaha jāf wa ḥarraha jāf, mā ʿada lmanātiḡ albahriyya, tabaʿan bikūn fīha ruṭūba bi sabab albahar.

min nāhiyat alʿadāt fi farg kabīr jiddan. aṣlan ʿindana alḥarīm mā tiṭlaʿ tiḡaddi⁵ bi nafsaha, yaʿni trūḥ assūg w tiṣṭari aḡhrādaha lkḥāssa fīha. ʿindana arriḡāl huwwa masʿūd ʿan kull ḥāja. huwwa lli yljib aḡhrād albēt wa lmagādi. alḥurma law ṭilaʿ min albēt, lāzim⁶ tkūn lābsa llibb alkāmil, alli huwwa lmiṣfaʿ, alḥāja ssōda lli ʿa⁷ lwaḡh, wa lʿaba, w lāzim tkūn sōda. fi anwāʿ katīra min alʿuby. lḥurma law ṭalaʿat min albēt lāzim tkūn lābsa jawlī. maʿnātu⁸ lāzim tkūn musattara min arrās wu rragaba ila ruṭūl. wa lmiṣfaʿ yitlibis⁹ ṭabagatēn¹⁰ ʿashān ykūn mā yiwarrī lwaḡh.

Vocabulary

farg *n.pl.* furūḡ
ikhtalaf/yikhtalif + ʿan *v.intr.*
ḥadāra *n.pl.* -āt
ʿimāra *n.pl.* -āt, ʿamāyir
atḥayyal/yikḥayyal *v.tr.*
mush bi nnisba illi
min nāhiyat
Jaw *n.*
talj *n.coll.pl.* tulūḡ

difference
to be different from
modernization; development; civilization
building
to imagine
not to the extent that
concerning, with respect to
weather
snow

ʿām *n.*
hawa shāmāli
jāf *adj.*
mā ʿada
ruṭūba *n.*
gaḍḍa/yigaḍḍi *v.intr.*
gharaḍ *n.pl.* aḡhrād
magādi *n.pl.*
miṣfaʿ *n.pl.* maṣāfiʿ
ʿaba *n.pl.* ʿuby
musattara *adj.*
ragaba *n.pl.* -āt
tabaga *n.pl.* -āt
(with def.art.) last year
northern wind
dry
except
humidity
to go shopping
household items
groceries
veil
cloak, aba
covered, hidden
neck
layer

Notes

1. **awwal ḥāja**: the first thing, first of all. Arabic dialects often borrow MSA words and assign them different meanings, as is the case here. MSA ḥājatan means *need, necessity*.
2. **mush**: *not*. This word is borrowed from Egyptian Arabic. Another variation of this word is *mish*. Hijazi Arabic uses *mā*.
3. **fi**: This word may mean *there is/there are*. It is often used at the beginning of a sentence followed by an indefinite noun. It is also used by Saudis in interrogative sentences with the meaning *is...there? e.g., abu aḥmad fi? Is Abu Ahmad there?*
4. **zay lʿām**: *last year, for example*. The word *zay* may mean *as, like, for example*. The word *ʿām* when used as a definite noun means *last year* in Hijazi Arabic as well as in many other Arabic dialects.
5. **tiḡaddi**: *to shop (for household things)*. This word does not occur in MSA. It is a good isogloss for Hijazi Arabic. Note also the derived noun *magādi*.
6. **lāzim**: *must*. This is an active participle of the verb *lazima*; however, it has lost its function as an active participle and serves as an auxiliary verb. MSA uses the verb *yajibu* + *an*.
7. **ʿa**: *an*. This is the short form of *ʿala*. Another variation is *ʿal*. When pronominal suffixes are added to *ʿala*, the *a* changes to *e*, except for the first person singular.
8. **maʿnātu**: *this means (lit., its meaning)*. Many Arabic dialects use the verb *yaʿni* in this situation. Cf. MSA *maʿnāhu*, *its meaning*.
9. **yitlab/is**: *is worn*. pf. *atlabas*. In Hijazi Arabic the passive verb is formed by adding the prefixes *an-* or *at-* to the perfect. However, this prefix becomes an infix in the impf. verb, e.g., *ankatab, was written*, impf. *yinkatib*. There is no rule stating which is to be used in a given case.
10. **ṭabagatēn**: *two layers*. Cf. MSA *ṭabaqatayni*. The dual in Hijazi Arabic is formed by adding the suffix *-ēn* (-tēn to nouns with the feminine ending *a*) to the noun. In some cases the equivalent of the dual is formed by placing *itmēn*, *tintēn* before or after a plural noun, e.g., *ʿindū banāt tintēn, he has two girls*.

Selection Five

maǧālis alḥarīm

alḥurma tiġlis fi maǧālis alḥarīm bas. mū mumkin tiġlis maḡ arriġāl. fi maħallāt la lēazāyim maḡmūla kħiṣṣān gism li lḥarīm wu gism li riġāl. hatta madkhal alḥarīm yikūn la ḥālul¹. mā fi² madkhal muṣṭarak li lḥarīm wa li riġāl sawa³. lāzim almadkhal matalan ṣhamāli wu lmadkhal attāni Janūbi aw ṣḡarġi wu ḡharbi. mustahīl yikūn alʿīnēn Jamb⁴ baḡd. fi biyūt maḡmūla bi madkhal wāḥad. w hatta wa law fi bēt wāḥad fi riġāl w harīm, dāyman⁵ yiḥāwil rāġi lwalīma/ lēazūma nafs innu yikħalli lḥarīm madkhalhum ʿala Janb wu riġāl madkhalham ʿala Jjanb attāni. la had baḡd awḡat byiḡtar alwāḥad iza mā ġindu illa madkhal wāḥad aw ṣḡugga wāḥda byāḡḥud⁶ bēt Jāru ʿashān yiḡsul bēn alḥarīm wa bēn arriġāl. ḥādi lēādāt ṭaḡan wu ttaḡālid, muṣḥ mumkin yikūn muṣṭarak.

ġindana fi sseḡūdiyya alḥarīm biṣṣāfih baḡdhum muṣḥ arriġāl. alḥurma mā ṭāblak hatta law kunt ḡarīb laha. fi ġindana baḡd awḡat, fi ʿādāt innu ibn alḡam mā yiṣḥuf bint ʿammu, lēsh⁷? liʿannaha tiḡil lu fi zzawāḡ. w ibn alkhāl mā yiṣḥuf bint ʿammatu kamān. alli yihgigillhum yiṣḥufu lḥurma humma, akḥūha, khālaha, ʿammaha, walad ukḥtaha, ashshakhṣ illi mā tiḡigillu yitzawwajha, ḥāda illi mumkin yikṣhif ʿalēha. innama ṣhakhṣ mumkin yitzawwajha ngūl ihna muṣḥ maḡram laha. maḡram maḡnāta innu mā yihgigillu yitzawwajha, muṣḥ maḡram maḡnāta mumkin yitgaddam w yitzawwajha. lākin ihna fi lbalad ḡagatna mā nimṣhi ḡasab ḥādi lēādāt. lamma arūḡ ġind ahli baḡd awḡat bi lʿāza nigud niteashsh kullana sawa. mā fi ḡad biḡhib ʿan assufra illa ida kān fi wāḥad ṭāliḡ miʿād⁸ aw maṣḡḡhul wu mā yigdar yī ʿala lḡhada aw ʿala lēasha. kullana nigud ʿala sufra wāḡda w nākul⁹ sawa ḥarīm ʿala riġāl. lēsh⁷? liʿannu ana mutzawwij w akḥūy mutzawwij yanḡni mumkin yikṣhif ʿalā zōjati, lākin dīniyyan ḥāda ḡarām.

Vocabulary

maǧlis *n.pl.* maǧālis

kħiṣṣān *adv.*

li/a ḥālū

muṣṭarak *act.part.*

sawa

get together, social gathering; chamber; board; council; conference room

especially

by itself, alone

common, joint, combined

together

mustahīl *adj.*

rāġi lwalīma

ṣḡugga *n.pl.* -āt, ṣḡugag

ḡābal/yiḡābil *v.tr.*

ḡal/yihil + li *v.intr.*

kashaf/yikṣhif ʿalēha *v.intr.*

maḡram

iġāza *n.pl.* -āt

ḡāḡb/yiḡḡib + ʿan *v.intr.*

suфра *n.*

ṭāliḡ miʿād

ḡarīm ʿala riġāl

ḡarām *adj.*

impossible

the host of the feast

apartment

to meet, to face; to compare

to be lawful, permitted, allowed

to look at her unveiled; to examine her medically

unlawful; unmarriedable, being in a degree of consanguinity precluding marriage; taboo, forbidden

vacation, leave; license, authorization

to be absent; to hide

dining table

has an appointment

women and men

unlawful, forbidden; sin; sacred; offense

Notes

1. **li/a ḥālū**: by itself, off by itself, separate (*lit.*, for its condition). The usage of this phrase is typical of Hijazi Arabic.
2. **mā fi**: there is not. The preposition *fi* with the long vowel *i* functions as a pseudo-verb. Therefore it is negated by the negative particle *mā*. It is used to introduce a sentence and is usually followed by an indefinite noun, e.g., *fi madkhal muṣṭarak, there is a common entrance*. However, in interrogative sentences such nouns are often plural, e.g., *fi madākhil muṣṭaraka li riġāl wu li ḡarīm? Are there common entrances for men and women?*
3. **sawa**: together, jointly. Cf. MSA *sawīyyan* or *sawīyyatan*.
4. **Jamb**: beside, next to. Cf. MSA *Janb* (pausal form) with the dissimilation of *n* → *m*. The MSA pronunciation is also used.
5. **dāyman**: always. Cf. MSA *dāʿīman*. Hijazi Arabic as well as many Arabic dialects change the *hamza* to *y* in the active participle of form-one hollow verbs, as is the case here. It is worth noting that the accusative nunation serves to indicate that this active participle functions as an adverb.
6. **byāḡḥud**: he takes. Cf. MSA *yaḡḡḥudu*, with the deletion of the glottal stop, the compensatory lengthening of the vowel *a*, and the loss of the final vowel.
7. **lēsh**: why. This word functions as an interrogative adverb in Hijazi Arabic. MSA does not use *lēsh*, but uses *limāḡa* instead.
8. **ṭāliḡ miʿād**: has an appointment (*lit.*, going appointment). MSA does not use this construction but uses *kāna ʿala miʿādia maḡa* instead.
9. **nākul**: we eat. Cf. MSA *naḡkulu*. See #6 above for further details.

hādis sayyāra

marra kunna nāzlin ana w zōjti ʿashān nigaddi¹ ijāza ʾusbūjiyya ʿind abūy w ʾummi. Ili ḥaṣal, innu taʿaṭṭalna fi ḥarīg, wu ssabab, kān fī ḥādis. waggafna wagt, nizilt min assayyāra ʿashān aṣhūf nōḡ alḥādis ʿash. fa ḥaṣsalt innu kān fī wāḥad min assawwāgin musriḡ, wu fi nafs alwagt kān fī wāḥad biḥāwil yigtaḡ alkhaf, fa mā kān ʿindu furṣa, tilig quddāmu w atṣādamat assayyārāt. tgaffal alkhaf ʿalēna liʾannu fi sayyārātēn, w fī sayyāra tālta jāyya² mwājha. fa idtarrēna nūgaf lēn³ albulis yiji. ʿindana ddawriyyāt haggat alkhaf hāda shaghghāla arbaḡa w ʿishrīn sāḡa.

kān fī wāḥad min sawwāgin assayyārāt Ili ḥaṣal bēnhum alḥādis mughma ʿalē. taḡan fi lhāla ḥādi lāzim ykūn fī isʿāf. nizil wāḥad min annās alwāḡīn w ḥāwal yisāḡdu. waggaf annazif, taḡan awwal ḥāja, ʿabāl ma⁴ jāt almustashfa. ihna ʿindana kull baʿd khamsīn kīlu fī mustashfa. maḥaṭṭa kāmla, mōgīf kāmil. istirāḥa fīha maṭṭam w fīha maṣjid w fīha maḥaṭṭat banzīn, w ṣiyāna ḡag assayyārāt, w fīha maḡālis ḡag alḥarīm, buyūt kida ḡhuraf bi lʾajār, bi ssāḡa. almsāfrīn yiji yirtāhu fīha. almahaṭṭa ḥādi kānat tibējd ʿan makān alḥādis mū agal min talātīn kīlu. fa min aṣṣaḡb innak tishīl insān mughma ʿalē wu twaddī kull ḥādi lmasāfa.

intadarna ila ann albulis jā w haggag bi lhādis. bēn ma hu yihaggig ja lʾisʿāf w akhad ashshakhṣ al mughma ʿalē. baḡdēn ittaḡaḡ innu rāḡi ssayyāra alli ḡāṭiḡ alkhaf huwwa l mukhtī⁵, Ili huwwa mughma ʿalē. akhadu rukḡṣatu awwal shay ʿashān yiktubu ʿalē l mukhālafa Ili sawwāha. katabu ʿalē l mukhālafa⁶ w jābu lwinsh w saḡabu ssayyārāt w waddaḡu lkhaf w šarat ḥāja ʿādiyya.

taḡan assawwāḡ al mukhtī mulzam yidfay attāḡwīḡ ʿan addāmij Ili rāḡi ssayyāra Ili tahashshamat minshān ṣiṣallihha. bi nnisba li ttaʾmīn ḡag assayyārāt mawjūd, bas mush kull wāḥad bisawwīha. ʿindana mush farḡ innak tisawwī taʾmīn, yaḡni ḥāja ikhtiyāriyya. mumkin tiʾammin ʿala ḡayātak aw ʿala ay ḥāja, bas attʾamīn ʿala ḡayāt dīniyyan ʿindana ḡarām, w ḡud addīn. ida kān⁷ alwāḥad muʾammin ʿala ssayyāra, taḡan sharikat attʾamīn hi Ili tidfay kull shay.

law⁸ ḡad māt fī lhādis, w kān lkhaja? mush mutaḡammad, assawwāḡ mujbūr fi lhādis, assawwāḡ majbūr yidfay ḡharāma, alli ngullaha ddiyya⁹. w ida kān mutaḡammad yūḡaḡ ʿalē lhukm addīni, Ili huwwa lḡatl. addīn yḡl assin bi ssin wu lḡēn bi lḡēn, ay ḥāja yisawwīha lʾinsān lāzim yitlagga jāzāha. ʿindana ssāḡig ida sarag byigtaḡu yaddu.

Vocabulary

hādis *n.pl.* ḡawādis

ḡadda/yiḡaddi *v.tr.*

ijāza ʾusbūjiyya

khaf *n.pl.* khutūt

furṣa *n.pl.* furās

atṣādam/yiṣādam *v.intr.*

tgaffal alkhaf ʿalēna

mwājha *adj.*

idtarr/yiḡtarr *v.intr.*

dawriyya ḡagat alkhaf

shaghghāla *adj.*

mughma ʿalē

isʿāf *n.*

nazif *n.*

ʿabāl ma + v.

istirāḥa *n.*

maḥaṭṭat banzīn

ṣiyāna *n.*

ajār bi ssāḡa

irtāḡ/yirtāḡ *v.intr.*

ḡaggag/yihaggig + bi *v.intr.*

a/ittaḡaḡ/yittaḡiḡ *v.pass.*

mukhālafa *n.*

winsh *n.*

waddaḡ/yiwaddaḡiḡ alkhaf

mukhtī *act.part.*

accident

to spend (time)

weekend

(here) lane, line

(here) chance, opportunity

to collide, hit

the road was blocked

opposite (direction)

to find it necessary, have to

highway patrol

(here) on duty, working

unconscious

first aid; ambulance

bleeding

until, while

(here) rest area

gas station

maintenance (of a machine, a car)

rent on an hourly basis

to rest

to investigate

to be clear, obvious, evident

violation, traffic ticket

tow truck

to clear the road

at fault

Selection Seven

Jaza¹ ssukr fi lmamlaka

assukr fi lmamlaka mush mawjūd bi nisba kabīra. ṭaḥḥan ʿindana lhukūma gawiyya, law ay insān sakrān wu tmasak, lā bud² ma yilga jazā. mustahīl innu yitlaḥ bari³. gabl kull shay hādī hikāya³ dīniyya. wu ssuʿudiyya balad islāmi. ṭaḥḥan tinfī kull alhājāt hādī. ida shshakhsh sikir, miḡnātu innu kharaj ʿan addīn. annidām ḥaggana wu lganwānīn timishī bi ddīn⁴. masalan assārig tiglaḥ yaddu, shay maktūb fi lqurʿān. fi ddīn ḥaggana maktūb alḡātil yugal wa zzāni yurjam. ihna nimshī bi ddīn. mā nājīb hādī lʿumūr min nafsana. hādī qawānīn mahḡūḡa bi lqurʿān wu bi shshariʿa bi ihda⁷ rrāsul ʿalla llāh ʿalē. ʿindana hu kalām allāh subḡānahu wa taʿāla⁵. ṭaḥḥan ihna nimshī ʿala kalām allāh. fa ssakrān bigāḡḡ muḡāḡāt assukr alli hiyya sitta shuhūr ḥabs w jald kull yōm jumʿa baḡḡ aḡḡalā. yindarib bi khēzarān, allāh aʿlam, yimkin sittīn jalda. aljald barḡḡ ʿala ḡarīḡa lʿislāmiyya. mū mafrūd aljallād yirfaḥ yaddu la fōg w yidrub bi guwwa. lāzim yḡuḡ ḡāja taḡt yaddu ʿashān timsiku. alʿaskar byilbasu gubbaḡa dāʿiriyya kida. yshīlha wu yḡuḡḡaha taḡt yaddu w yidrub bi shart innu mā yirfaḥ yaddu ʿashān lā ḡīr⁷. law rafaḥ yaddu w ṭaḡḡat miḡnātu huwwa lmukḡḡālī li lqānūn. aḡḡarīḡa dī⁸ mush muʿlīma mitl law wāḡad ḡarab bi guwwa. fa yḡuḡḡu shay taḡt alyadd raʿfa bi lmudnib minshān yitūb w yirfaḥ li rabbu

Vocabulary

Jaza *n.*

sukr *n.*

tmasak/yitmasak *v.pass.*

mustahīl *adj.*

bari³ *adj.*

hikāya *n.pl.* -āt

nafa/yinfī *v.tr.*

sikir/yiskir *v.intr.*

kharaj/yikhruj + ʿan addīn

masha/yimshi + bi *v.intr.*

masalan

ḡātil *act.part.pl.* -īn, ḡatala

zāni *act.part.pl.* zunāt

punishment, penalty

drinking, drunkenness

to be held, caught, arrested

impossible

innocent

(here) matter, story

to refute, repudiate; to exile; to banish

to be drunk

to deviate, drift away from the religion

(here) to live according to

for example

killer

adulterer

mulzam *pass.part.*

taʿwīd *n.*

dāmīj *n.*

tahashsham/yithashsham *v.pass.*

fard *n.*

ikhṭiyārī *adj.*

mutaʿammad *pass.part.*

majbūr *pass.part.*

ḡharāma *n.*

diyya *n.*

assin bi ssin wa lḡēn bi lḡēn

ḡataḥ/yigṭaḥ yaddu

obligated

compensation, restitution

damages

to be broken, destroyed, wrecked

order, command

optional, voluntary

intentional, deliberate, premeditated

obligated

fine, penalty

blood money, indemnity for bodily injury

a tooth for a tooth and an eye for an eye

cut off his hand, amputate his hand

Notes

- niḡaddī: we spend (time). MSA does not use this verb with this meaning. It uses qada, impf. yaqdi, or it may use the verbal noun qadāʿ in this case. Cf. MSA linaqdi iḡāzatan ṭusbūʿiyyatan, or liqadāʿi iḡāzatin ṭusbūʿiyyatin (fully vocalized), to spend a weekend.
- Jāyya: coming. The usage of this act. part. is characteristic of Hijazi Arabic. MSA never uses the act. part. or the imp. form of the verb jāʿa, rather it uses ātiyah and taḡāl respectively.
- lēn: until. When lēn is used with ma it is normally followed by a verb, e.g., lēn ma yijī iblalt, until the police come. Usually ma is dropped before a noun, e.g., lēn assāḡa arbaḡa, until four o'clock.
- ḡabāl ma: until, by the time. This conjunction can only be followed by a verbal clause, e.g., ḡabāl ma jāi almustashfa, until the ambulance came (the student might expect the use of the word mustashfa, hospital instead of sayyārat isḡāf, an ambulance).
- mukḡḡī: at fault. Cf. MSA mukḡḡīʿun (nominative) with the loss of the glottal stop and the case ending. Hijazi Arabic does not have case endings for either nouns or adjectives. The final vowel is simply replaced by a sukūn no matter what function the noun or adjective plays in the sentence.
- katābu ṭale mukḡḡalafa: They gave him a ticket (lit., they wrote on him the violation). This expression does not occur in MSA.
- ida kān: if. The word ida introduces a conditional sentence whether the verb is in the pf., impf. or future tense (iza is another variation).
- law: if. The particle law introduces a conditional sentence which is contrary to fact.
- nḡullaha diyya: We call it (lit., say to it) blood money. Hijazi Arabic as well as some Levantine dialects use the verb ḡāl to mean name or call s.th. as is the case in this text. It is also used as the equivalent of the English phrase, e.g., ḡāl annu ssawwāḡ kān musriḡ, It was said (lit., he said) that the driver was speeding.

rujīm/yurjām v.pass.
 aššharīʿa līslāmiyya
 bi ihdā?
 rasūl with def.art.
 kalām allāh
 subhānahu wa taʿāla

gāḍa/ yigāḍi v.tr.
 muḡāḍāt n.

jalḍ n.
 allāh aʿlam
 khēzarān n.
 jalḍa n.pl. -āt
 bardu
 mafṛūḍ pass.part.
 jallād act.part.pl. -īn
 gubbaʿa n.pl. -āt
 dāʾiriyya adj.
 gubbaʿa dāʾiriyya
 bi šarṭ
 lār/yīlār v.intr.
 lāh/yīlāh v.intr.
 muʾlīm adj.
 raʾīfa + bi
 mudnib act.part.

to be stoned
 Islamic law
 by the guidance of
 the Prophet Muhammad
 God's word
 (God) to whom be ascribed all perfection
 and majesty
 to judge, punish, sentence
 punishment; sentence, (judicial, court)
 ruling
 lashing
 God knows
 reed, bamboo, cane, rattan
 a lash, a lashing
 still
 supposed; ordered, requested
 person who performs the lashing
 hat
 circular
 beret
 on the condition that
 to fly
 to fall
 painful
 being merciful, having pity
 offender

5. **subhānahu wa taʿāla:** (God) to whom be ascribed all perfection and majesty. This expression is borrowed from MSA. It is a term of praise and honor to God and His creations.
6. **bardu:** also. This word does not occur in MSA. It is a good Hijazi Arabic isogloss.
7. **lār:** it flies. Cf. MSA **lārū**. Note the deletion of the preformative vowel causing the regressive assimilation of **l** → **l**.
8. **di:** this. This is a contraction of **hādī**. It is borrowed from Egyptian Arabic.

Notes

1. **Jaza:** punishment, penalty. Cf. MSA **jazāʾu** with the shortening of the second vowel to **a**, and the deletion of the glottal stop along with the final vowel.
2. **lā bud ma:** it is unavoidable; must. Usually when **ma** follows **lā bud**, it is in turn followed by a verbal sentence as is illustrated in the text. It is worth noting that **lā bud** often expresses possibility and probability rather than necessity and certainty, e.g., **hu la bud marīḍ, he is probably sick.**
3. **hikāya:** matter, story. The word **hikāya** has several meanings in Hijazi Arabic. It may mean matter or issue, e.g., **hādī hikāya dīniyya, this is a religious matter.** It also may mean story, e.g., **ibnī azzaghār yīḡub alhikāyāt, my little son likes stories.** Note also its use in the expression **esh alhikāya?** What is wrong or what is the problem?
4. **timahi bi ddīn:** is in accordance with the religion (lit., walks in the religion). MSA does not use this contraction. It is typical of Hijazi Arabic.

ṣandūg attabarruḡāt wu dafḡ addiyya

zay ma gulna iza lʔinsān gatal gatīl bi gaṣd, ashsharīḡa tihkum innu lāzim yingatal. lākin iza lḡatīl kān mū mutāḡammīd, alhukūma tīfrīd ʔala lḡatīl innu yīdfāḡ. diyyat alḡatīl w lāzim yīdfāḡ ḡharāma li lhukūma. iza ahl almagtūl sāmaḡūh w ḡālu khalas mā nibḡha¹ diyya, alhukūma tḡūl ḡāda ṣhay² min ḡaggahum. bas alhukūma tākhud ḡaggaha. masalan tiṣṡin alḡatīl wu tīdfāḡu alḡharāma ḡaggatha.

ḡindana fi ṣṣuḡūdiyya fī ḡabāyīl³ katīr. kull ḡabīla tsawwi laha ṣandūg tabarruḡāt. masalan inta wāḡad min afrād alḡabīla tīdfāḡ kamasīn riyaḡ fi shshahr. alḡabīla fīha lā yīḡil ʔan ḡishrīn, talaṡīn alf shakḡṣ. fa ṡuṡ inta kḡamsīn w ḡāda yḡuṡ kḡamsīn, fa tītkawwam alfulūs kull sana. ay⁴ wāḡad yṣīr ʔalēḡ muṣḡkil, aṣṣandūḡ hu illi yīdfāḡ ʔannu⁵. ḡāda ṣhay mumkin yīṣāḡid alfard katīr iza wagāḡ fi muṣḡkil.

mush aḡhlab alḡalāt ahl alḡatīl byiṡṡubu diyya, liṡannu in kān fagadṡ yā imma abūk, yā imma akḡūk, yā imma ṡummak, yā imma waladak. alfulūs mā ḡaṡawwīd⁶. ḡāda ṣhay ḡaḡrīb ḡindana aṣāsi, bas fī baḡd alḡawāyīl tḡūl, nīstaḡfīd bi lfulūs⁷. naḡīṡha li lṡawlād iza kān abūḡhum illi twaffa. w illi ḡīndu kullhum aṡṡāl akbar wāḡad ḡawālī arbāḡaṡṡ kḡamstaḡṣhar sana wu byīdrus, ṡaḡḡan byīstaḡfīd. imma yaḡṡu dīyya li lṡawlād ʔashān masalan aḡal ḡāja yībṡūḡhum bēt yīskunu fīh, aw yīṣṡtaru bēt yīskunū fīh. alḡaṣd min innak tākhud addiyya mush innak tīstaḡmilha iṡṡiḡmāl ṡarfīhi aw ṡrūḡ tīmaṣṡsha, tīstaḡmilha iṡṡiḡmāl fi maḡallu.

Vocabulary

tabarruḡ *n.pl.* -āt
diyya *n.pl.* -āt
bi gaṣd
mutāḡammīd *adj.*
farad/yīfrīd + ʔala *v.intr.*
ḡharāma *n.pl.* -āt
ḡaḡha/yībḡha *v.tr.*
fard *n.pl.* afrād

donation; contribution
blood money, indemnity for bodily injury
intentionally, deliberately
intentional, deliberate
to impose; to order; to make incumbent
fine; compensation; penalty
want
individual

lā yīḡil ʔan
atkawwam/yitkawwam *v.intr.*
wagāḡ fi muṣḡkil
aḡhlab alḡalāt
fagad/yīfīd *v.tr.*
yā imma
ḡawwad/yīḡawwīd *v.tr.*
twaffa/yitwaffa *v.intr.*
īstaḡfīd/yīstaḡfīd + min *v.intr.*
ṡarfīhi *adj.*

atmaṣṡsha/yitmaṣṡsha *v.intr.*

fi maḡallu

Notes

1. **nibḡha**: *we want*. This is a pure Saudi Arabic verbal form. It may be used alone or as an auxiliary verb. It is always imperfect in form even when the verbal complex of which it is a part is perfective in meaning, e.g., **kān yībḡha yīrūḡ aṡṡāṡīf**, *he wanted to go to Taif*. When speaking with non-natives, Saudis tend to use **biddī**, borrowed from Palestinian Arabic, or **ṡāwīz**, borrowed from Egyptian Arabic.
2. **ṣhay**: *thing, something*. Cf. MSA **ṣhayʔ** (pausal form) with the deletion of the glottal stop.
3. **ḡabḡīl**, pl. of **ḡabīla**: *tribes*. Cf. MSA **ḡabāṡīl**. Note the common Hijazi Arabic change of **q** → **ḡ**, and the substitution of the glottal stop by **y**. These changes are very common in other Arabic dialects as well.
4. **ay**: This particle is borrowed from MSA. It is used before a noun; in a statement it means *any* and in a question it means *which*, e.g., **ay ṣuḡḡīd mumkin yīrūḡ almadrasa**, *any Saudi can go to school*, and **ay ḡars mā faḡimtuʔ** *Which lesson did you not understand?*
5. **ṡannu**: Cf. MSA **ṡanhu**. Note the gemination of the **n** to compensate for the deletion of the **h**.
6. **ḡaṡawwīd**: *will compensate*. Hijazi Arabic uses the prefix **ḡa-** as a marker for the future tense. Sometimes the invariable auxiliary verb **rah** followed by the imperfect form of the verb expresses the future, e.g., **rah ṡaṡawwīd**.
7. **nīstaḡfīd bi lfulūs**: *We benefit from the money*. Cf. MSA **nastaḡfīdu min alfulūsi**. The major distinction here, other than the change of the preformative vowel **a** → **i** and the deletion of the final vowel, is that the Hijazi Arabic verb collocates with the preposition **bi**, while the MSA verb collocates with the preposition **min**.

no less than
to be piled up
got into trouble
in most cases
to lose; to miss; to be bereaved
either
to make up to s.o. for a loss; replace
to pass away, die
to benefit from s.o. or s.th.
luxurious, comfortable and pleasant;
leisure
to have a good time; take a walk, stroll;
to go on a trip
appropriately

tārīkh sharikat arāmkō fi ssuēdiyya

gişşat assuēdiyya mū kāmla iza mā nitkallam ʿan gişşat annaft. tārīkh arāmkō bada? sanat 1933 lamman¹ waggagat alhukūma ssuēdiyya ittifāgiyyat alʿimtiyāz alʿasāsiyya maʿ sharikat stāndard ōyl (sōkāl) haggat kalifōrniya. baʿḍen² hādi shsharika hawwalat alʿimtiyāz li sharikat kalifōrniya arēbyān stāndard ōyl (kasōk). wu fi sanat 1936 šarat sharikat teksās timluk nuş³ sharikat (kasōk) illi baʿḍen ghayyarat ismaha sanat 1944 li arāmkō, wu ʿaddalat ittifāgiyyat alʿimtiyāz alʿasāsiyya ʿiddat marrāt. fi sanat 1948 sharikatēn min ashsharikāt alʿamrikiyya lkabīra ashatarat ashum (huşaş) fi arāmkō, fa šarat huşaş (sōkāl) talatīn bi lmiyya, wu iksōn wu teksākō talatīn bi lmiyya kull wāhda wu huşşat mōbil ʿashara bi lmiyya. fi sanat 1980 šarat almalaka ssuēdiyya timlik kull hūgūg imtiyāz arāmkō fi zzēt alkhām wu lmarāfiḡ wu lʿintāḡ.

lamman lagu zzēt sanat 1932 badaʿt amrika tibʿat riḡāl mutkhaşşisīn wu mawād wu maʿaddāt alhafr ila ḡdahrān, albalad illi banatha shsharika fōḡ haḡl addammām. fi lʿawwal hāfuru ʿiddat ābār wu lākin mā lagu zēt bi nnisba illi atşawwarūha. fi māris sanat 1938 hāfuru bīr ḡhamīḡ marra⁴, wu lagu zēt bi kammiyyāt kabīra.

alammlaka waggafat kull ʿamaliyyāt intāḡ albatrōl lamman ḡamat alharb⁵ fi ōrōbba. wu fi sanat 1943 ashsharika aʿlanat innaha ḡatibni maʿmal li taktir fi rās tannūra⁶. fa zād talab albatrōl baʿḡ alharb wu šarat ashsharika tizīd intāḡha ziyāda kabīra ʿashān tiʿammin li nafsha naşīb fi ssūḡ alʿālamīyya.

tūḡtabar arāmkō akbar⁷ sharika muntija li zzēt alkhām wu sawāʿil alḡhāz atḡabīʿi fi lʿālam. li hāda ssabab alammlaka akhadat almartaba lʿūla bēn albulḡdān illi tinti annaft fi shsharg alʿawşat wu taltla fi lʿālam baʿḡ alwilāyāt almuttaḡida wu lʿittihād assōfyāti. lāzim nizkur inn assuēdiyya hiyya akbar balad muşaddir li zzēt wu sawāʿil alḡhāz atḡabīʿi fi lʿālam.

arāmkō ʿindaha mashārīḡ tānya muhimma jiddan fi tatwīr almanḡiga shshargiyya. wu minha mashrūʿ shabakat alkahraba. alhukūma ḡalabat min arāmkō ʿashān lʿassis wu tdir sharikat alkahraba fi lmanḡiga shshargiyya. w hādi shsharika

lilhīn bitlūb musāʿadāt idāriyya min arāmkō. hādi shsharika hiyya illi tiʿammin alkahraba li kull mudun almanḡiga shshargiyya wu lḡura wu li mashrūʿ alḡhāz wu li kull aşşināʿāt attānya fi lmanḡiga.

Vocabulary

kāmla *adj.*
naft *n.*
waggag/ʿiwwagīʿ *v.tr.*
ittifāgiyyat alʿimtiyāz
asāsiyya *adj.*
hawwal/yihawwil *v.tr.*

malak/yimliʿuk *v.tr.*
ʿaddal/yiʿaddil *v.tr.*
sahm *n.pl.* ashum
huşşa *n.pl.* huşaş
zēt khām
marfaḡ *n.pl.* marāfiḡ
intāḡ *n.*
laga/yilāḡi *v.tr.*
mukhaşşas *adj.pl.* -īn
mādda *n.pl.* mawād
maʿaddāt *n.pl.*
hafr *v.n.*
atşawwar/yitşawwar *v.tr.*

ḡhamīḡ *adj.*
kammiyya *n.pl.* -āt
maḡmal takrīr
zād/yizīd *v.tr.*
amman/yiʿammin *v.tr.*
naşīb *n.*
sūḡ ʿālamīyya
sāʿil *n.pl.* sawāʿil
ḡhāz jabīʿi
martaba *n.pl.* -āt
muşaddir *act.part.pl.* -īn
tatwīr *n.*

complete
petroleum
to sign; to drop; to cause to fall
concession agreement
basic
to assign s.th. to s.o.; to transform; to transfer
to own
to revise; to adjust; to amend, modify
share (of stock); arrow
share, portion
crude oil
facilities
production
to find
specialized
material
equipment
drilling, digging
to imagine; to expect; to photograph; to draw
deep
quantity
refinery
(here) refinery
to increase
to insure; to provide; to guarantee
share; portion; luck, chance; fate
international market
liquid
natural gas
rank
exporter
development

shabakat alkahraba
lilhīn
garya *n.pl.* gura

electric power network
until now
village

Notes

1. *lamman*: *when*. Cf. MSA *lamma*. This is a subordinating conjunction which introduces a verbal sentence.
2. *baḍḍen*: *afterward, later*. MSA uses *baḍḍidin*.
3. *nuṣ*: *half*. Cf. MSA *niṣf* (pausal form). Hijazi Arabic as well as many other Arabic dialects delete the *f*. This word may also mean *middle*, e.g., fi nuṣ allēl, *in the middle of the night*. Note also *imtiḥān nuṣ assana*, *the semiannual examination*.
4. *ghamīg marra*: *very deep*. Cf. MSA *ghamīg Jiddan*. Hijazi Arabic changes the *g* → *gh* and *q* → *g*. The word *marra* as an intensifier does not occur in MSA. It is used in Hijazi Arabic to modify adjectives or verbs. It can either precede or follow the word it modifies.
5. *ghāmat alḥarb*: *the war started, broke out*. This expression is pure Hijazi Arabic. Note that Hijazi Arabic treats the word *ḥarb* as a feminine noun. MSA does not use this expression; it uses many other expressions, one of which is *indalaḡati lḥarbu*.
6. *rās tannūra*: Cf. MSA *raʿs tannūrah* with the common Hijazi Arabic deletion of the glottal stop and the lengthening of the vowel *a* to compensate for its loss.
7. *akbar*: *bigger, biggest*. Both the comparative and the superlative adjectives have the same pattern aCCaC.

Selection Ten

dirāsāt mushkilat ḡhala lmuḥūr

gism¹ addirāsāt alʾijtimāʿiyya bi kulliyyat alʾadāb bi jāmiʿat almalik suʿūd, bi tawjīh min wizārat alʿadl, gām bi dirāsa li zāhirat ḡhala lmuḥūr fi lmujtamaʿ assuʿūdi². waṣal ila lgurayyāt yōm arrubūʿ³ almāḡi farīg min gism ʿilm alʾijtimāʿi illi huwwa mukallaf bi dirāsāt ḡhala lmuḥūla. alfarīg mitkawwin min alʾustāz almuṣāʿid bi gism addirāsāt alʾijtimāʿiyya bi lkulliyya, adduktūr mḡammad ḡāni ʿiṣa, almuʿīd fi lgism ṣāliḡ ibrahīm alkhud̄eri wu kḡamsa ṭalaba.

istagbal alfarīg maḡāli mufattiṣḡ alḡudūd alḡharbiyya wu amīn manṭaḡat alḡurayyāt, sulṭān bin ʿabdul ʿazīz aṣṣud̄eri, w raḡḡab bīḡhum⁴ w ḡaṭ taḡt taṣarrufḡhum jamīʿ attashīlāt.

gām alfarīg bi jawlāt mīdāniyya fi gura lmanṭaḡa, w kamān⁵ sawwu jawlāt fi dākhil aḡyāʾ lmadīna lmikḡtalaṭa, minṣḡān yījmaʿu lmaḡlūmāt min almuwāṭīnīn min mukḡtalaṭ almustawayāt alʾijtimāʿiyya. ṣḡakar adduktūr ḡāni maḡāli amīr almanṭaḡa ʿala taḡawubu maḡ alfarīg. kamān ṣḡakar adduktūr almuwāṭīnīn fi lgurayyāt ʿala taʿāwinḡhum likwayyis⁶. huwwa ḡāl innu lḡadaf min ḡādī ddirāsa huwwa tawḡīḡḡ ḡaḡīḡat ḡhala lmuḥūr fi kull anḡāʾ lmaḡlaka, w taḡdīm dirāsa mitkāmila⁷ li wizārat alʿadl. kamān innu ṣḡuḡḡ alṭalaba bi jamīʿ almaḡlūmāt w muḡābalat almuwāṭīnīn ḡasahḡil laḡum ʿamalḡhum baḡd takḡarruḡḡum bi izni llāḡ, ʿaṣḡān yikḡdimu mujtamaḡḡhum almuslim.

Vocabulary

ḡhala *n.*
mīhr *n.pl.* muḡūr
ḡām/yiḡūm *v.intr.*
gism *n.pl.* aḡsām
dirāsāt ijtimāʿiyya
zāḡira *n.*
farīg *n.*
mukallaf *pass.part.pl.* -īn
ustāz muṣāʿid
muʿīd *n.pl.* -īn

inflation, high cost, rising cost
dowry
to undertake; to get up
department; part, portion
social studies
phenomenon
team, group
authorized; commissioned, delegated
assistant professor
intern

istaghal/yistagbil v.tr.
ma'ālī
mufattish act.part.pl. -in
hudūd n.
rahḥab/yirahḥib v.intr.
taḥt taṣarrufhum
tashīl n.pl. -āt
Jawla mīdāniyya
garya n.pl. gura
hay n.pl. ahya?
ma'jūmāt n.
muwātin n.pl. -in
mustawa ijtimā'ī
tajāwub n.
taḥāwun n.
kwayyis adj.
anhā? almamlaka
dirāsa mi/utkāmla
mugābala n.pl. -āt
sahhal/yisahhil v.tr.
takharruj n.
bi izni llāh

to receive (people), to welcome
his excellency
inspector
borders, boundaries
to welcome
at their disposal
facilitation; facility
field trip
village
neighborhood
information
native, citizen
social class
response, reaction; cooperation
cooperation
good, fine
every part of the kingdom
comprehensive study
interview, meeting s.o.
to make something easier, simplify
graduation
if God is willing; if God permits

6. **kwayyis**: well, good, fine. This is another colloquial word used either as an adverb or as an adjective, e.g., **huwwa yitkallam inglīzi kwayyis**, he speaks English well, and **aḥmad nīḍi kwayyis**, Ahmad is a good man. The word **zēn** is also used with the same meaning.
7. **mi/utkāmla**, m. **mitkāmil**: complete. The active participle of some verbs is formed in Hijazi Arabic by adding the prefix **m-**, **mi-**, or **mu-** to the imperfect of the verb after deleting the personal prefix, and changing the short vowel before the final consonant to i, e.g., **yitkāmal mitkāmil**. Note that the final i is dropped from the feminine form.

Notes

1. **qism**: department. Cf. MSA **qism** (pausal form) with the change of **q** → **g**, which is a common phenomenon in Hijazi Arabic. This word may also mean *part* or *portion*.
2. **assuḥūdi**: Saudi. The final -y of a masculine adjectival *nisba*, unlike in MSA, is not doubled in Hijazi Arabic, e.g., **suḥūdi**, **suḥūdiyy**.
3. **yōm arrubūʿ**: on Wednesday. Cf. MSA **alʿarbaʿa**?. This word is a good isogloss for Hijazi Arabic. **arrubūʿ** is an MSA word which means *region*, *area*, *territory*, *land*. It is not uncommon for Hijazi Arabic to borrow words from MSA and assign them different meanings.
4. **rahḥab bīhum**: He welcomed them. MSA uses **rahḥabba bihim**. The major distinction other than the deletion of the final vowel is that, in accordance with the operation of vowel harmony, MSA uses **bihim** rather than **bihum**.
5. **kamān**: also, besides, moreover. As was previously mentioned, this word does not occur in MSA. It is a typical colloquial Arabic word, used as an affirmative particle to emphasize an action.

**khaṭar almurabbiyāt alʔajnabiyyāt yishghil ihtimām wuzara!
ləamal bi lkhaliṭ**

wuzara *shshuʔūn* alʔitīmāʕiyya haḡḡon adduwal assitta illi humma aḡdāʔ fi maḡlis attaḡawun *alkhalīṭi* talabu² dirāsa *shāmla*³ ʕala mawḡūḡ ziyādat istikhḡām alʕāyilāt alʕarabiyya fi lkhaliṭ harīm min alhind wu min Janūb *shargi* āṣya, *ʕashān* yirabbu lbuzūra⁴ haḡḡonhum. hāda lmaḡḡūḡ yiglig alwuzara. iṭtamaʕu wuzara maḡlis attaḡawun fi masqat *ʕashān* yibhasu *khaṭar* almurabbiyāt alʔajnabiyyāt. ḡālu lwuzara annu lʔawlād illi yirabbūhum⁵ ajnabiyyāt mā yigriḡu yitkallamu ʕarabi kwayyis, w kamān humma yitallamu ʕādāt mā tittafiq maḡ attaḡāḡid alqawmiyya.

mā fi iḡṣāʔiyyāt *shāmla* fi lkhaliṭ, wu lākin fi lbahrēn kān fi 13 alf murabbiya ajnabiyya fi sanat '82. hādi nisba bi muḡaddal wāḡda li kull ʔusarātēn⁶ aw talāt ʔusar. maḡ alʕilm innu⁷ lbahrēn hiyya aḡall duwal *alkhalīṭi* fi lḡhina w illi yiblugh ʕadad sukkānha 360 alf nasma maḡ almuḡāḡirīn w ḡhēr almutzawjīn.

aṣṣaḡīfa lbahrēniyya 'akḡbār *alkhalīṭi*, ams naddadat bi hādi ttagiṭṭa illi tafashṣat min *ʕashr* sinīn. kān hadaf annās innu yigtanu murabbiya *ʕashān* tiḡbukh, wu tinadḡif albēt, wu tirabbi lbuzūra. w baḡḡēn šarat hādi lʕāda ʕunṣur asāsi fi haykal almuṭtamaḡ.

kull ṣuḡuf *alkhalīṭi* tikzur bi istimrār ʕan ḡawāḡis illi biṣīṭr maḡ hadōla lʔatfāl bi sabab ʕadam *khībrat* hadōla lʔanisāt wu ssayyidāt illi byirjaḡ aṣlhum li manāṭiq rīfiyya fi āṣya, w bi nōḡ *khāṣ* li sirīlānka. fi muḡdam alḡālāt, alḡukūma ḡakamat ʕala hadōl almurabbiyāt bi ssīn aw bi ʔardhum min albilād min aḡl sulūkhum almuṭṭib maḡ muḡāḡirīn min nafs aljinsiyya. w hāda matal mū kwayyis bi nisba li lʕāyilāt.

fi ʕām '81 nādat Jarida *khaliṭiyya* bi tawḡif manḡ rukḡaṣ alʕamal li hadōla lʔajnabiyyāt illi yitruku asar salbi ʕala lʔawlād. yōm alʔitnēn aḡlanat sulṭāt albaḡhēr tawḡif taṣārīḡ alʕamal. w dalḡīn fi ḡamla duḡ alʔigāma ḡhēr almasḡrūḡa fi bilād li lʕummāl alḡarbīn min kafīlhum ṣāḡib alʕamal.

wizārat attakhḡīṭi ʔi dawlat alʔimārāt alʕarabiyya sawwat dirāsa w lāḡat innu mawḡūd mā bēn malyūnēn w nuṣ li talāt malāyīn min almasḡrūdīn min bilādhum

yishṭaḡḡlu fi manṭaḡat *alkhalīṭi*. w hāda yisāwi tiṣīṭn fi lmiyya min aliyaḡ alḡāmla fi lʔimārāt w arbēn bi lmiyya fi ssuḡūdiyya wu lbahrēn.

shaddadu wuzara lʕamal wa *shshuʔūn* alʔitīmāʕiyya bi duwal *alkhalīṭi* alʕarabiyya fi nihāyat iṭtmāḡhum fi masqat ams ʕala aḡamiyyat dirāsāt taʔṣīr almurabbiyāt alʔajnabiyyāt ʕal ʕāyila lʕarabiyya fi manṭaḡat *alkhalīṭi*.

kallafu lwuzara maktab almutābaḡa bi dirāsa *shāmla* ḡawalēn⁸ hāda lmaḡḡūḡ bināʔan ʕala ddirāsāt illi ḡaṣawwīḡha kull dawla. w lāzim yigriḡu kull natāyīṭ hādi ddirāsāt ʕala dawrat maḡlis wuzara lʕamal wa *shshuʔūn* alʔitīmāʕiyya lḡādma.

Vocabulary

khaṭar n.pl. akḡār
murabbiya n.pl. -āt
ajnabiyya adj., n.
ashghal/yishghil v.tr.
ihtimām n.pl. -āt
khaliṭ n.

maḡlis attaḡawun alkhalīṭi
ṭalab/yiṭlub v.tr.
mawḡūḡ n.pl. mawāḡṭe
ziyāda n.
istikhḡām n.
alhind pro.n.
Janūb sharg āṣya
buzūra coll.n.
haḡḡōn poss.pron.
aglag/yiglig v.tr.
baḡas/yibḡas v.tr.

ʕāda n.pl. -āt
attafag/yittafiq + maḡ v.intr.

taglīd n.pl. -āt, tagālīd
qawmiyya adj., n.pl. -āt
iḡṣāʔiyyāt n.
nisba n.

danger, threat
governess, educator; nanny
foreign; foreigner
to occupy
concern, care
gulf
the Gulf Cooperation Council
to request, order, ask
subject, issue, matter; title
increase
using
India
South East Asia
children
their
to worry, concern, upset, disturb, trouble
to discuss; (with ʕan) to look for something, to search
habit, customs, traditions
to agree with; to suit; (with the preposition ʕala) agree on
traditions, rituals
national; nationalism
statistics, census
percentage, proportion

muʿaddal *n.pl.* -āt

ʔusra *n.pl.* ʔusar

ghina *n.*

nasma *n.*

muḥājir *act.par.pl.* -īn

ṣaḥīfa *n.pl.* ṣuḥuf

naddad/yinaddid + bi *v.intr.*

taglīya *n.pl.* -āt

tafashsha/yitfashsha *v.intr.*

agṭana/yigṭani *v.tr.*

ṭabakh/yiṭbikh *v.tr.*

naḍḍaf/yinaḍḍif *v.tr.*

ʿunṣr *n.pl.* ʿanāṣir

aṣāsi *adj.*

haykal *n.pl.* hayākil

bi istimrār

ḥādis *n.pl.* ḥawādis

ṭifl *n.pl.* aṭfāl

ʿadam khibra

ānisa *n.pl.* -āt

sayyida *n.pl.* -āt

rajaʿ/yirjaʿ *v.intr.*

aṣl *n.pl.* ʔuṣūl

rīfiyya *adj.*

bi nōe khāṣ

muʿdam

tard *n.*

sulūk *n.*

muʿīb *adj.*

jinsiyya *n.pl.* -āt

matal *n.pl.* amṭāl

nāda/yinādi *v.tr.*

tawḡif *n.*

manḥ *n.*

rukḥṣat ʿamal

asar *n.pl.* aṣār

average; (if used as *adj.*) amended,
modified, adjusted

family

riches, wealth

inhabitant; breeze; breath

immigrant

newspaper

to denounce, degrade, expose
(someone's faults)

fad, trend

to spread (often of an epidemic)

to own, possess

to cook

to clean

element

basic

temple; skeleton, framework (of a
structure), frame

continuously, always

event, happening; accident

children

lack of experience

unwed girl

lady, married woman

to go back, return

roots, background

rural

especially

most (of)

expelling; firing (someone)

behavior

shameful

nationality

example; proverb; lesson

to call

stopping

granting

work permit

trace; effect, influence

salbi *adj.*

taṣrīḥ *n.pl.* -āt, taṣārīḥ

ḥamla *n.pl.* -āt

igāma *n.*

mashrūʿa *adj.*

ḥārib *act.part.pl.* -īn

kafīl *n.pl.* kufala

yad ʿāmla

ṣhaddad/yiṣhaddid *v.tr.*

kallaf/yikallif *v.tr.*

mutābaʿa *n.*

bināʿan ʿala

ʿarad/yiʿrud *v.tr.*

natīja *n.pl.* natāyij

negative

permit

campaign, expedition

residence, stay

legal, lawful

escapee

sponsor, legal guardian; responsible

labor force

to emphasize, reinforce, stress

to commission, authorize

follow up, continuing

based on, on the basis of

to present, exhibit

result

Notes

1. **wuzara: ministers.** Cf. MSA **wuzarāʔu** with the deletion of the glottal stop and the final vowel, and the shortening of the final vowel **ā** → **a**. This form of plural is very common in Hijazi Arabic.
2. **ṭalabu: they requested.** This verb has many meanings in Hijazi Arabic as well as in MSA, e.g., **ṭalab min rabbu almaghira, he asked his God for forgiveness; almalik ṭalab waqf itlāḡ annār, the king demanded a cease-fire; ṭalabna lʿasha, we ordered dinner.**
3. **ṣhāmila: complete.** This is the feminine active participle of **ṣhāmīl**. Note the deletion of the vowel **i** in the feminine form. See Selection 10 #7.
4. **buzūra: children.** This word does not occur in MSA. It is possible that the plural form **buzūr**, **seeds**, is the cognate for this Hijazi Arabic word. MSA uses **awlad** or **aṭfāl**.
5. **yirabbūthum: They raise them.** Cf. MSA **yurabbūnahum**. In Hijazi Arabic the third person feminine plural of the verb is identical in form with the third person masculine plural, as is the case here.
6. **ʔusratēn, pl. ʔusar, s. ʔusra: family.** This word is borrowed from MSA with the change of the dual suffix **-ayn** (genitive and accusative) to **-ēn**. The word **ʔayila** is more common.
7. **maʿ alʿilm innu: knowing that, keeping in mind, (lit., with the understanding that).** This expression is borrowed from MSA. **maʿa lʿilmi anna... MSA** also uses **ʔilman bi anna**.
8. **ḥawalēn: around; about, concerning.** This is a Hijazi Arabic word. Cf. MSA **ḥawla**.

mushkilat ʿadam attawjīh almihani

yā¹ Jamāʿa, aʿtagid innu taʿlīm almujtamaʿ li abnāʾu yuʿtabar² sarwa igtisādiyya hāyla, biyjnī tamarha baʿd attawjīh wu ttaḍrib wu ttaʿlīm albannā³. bi lhaḡiḡa innu lḡāja li ttaʿlīm lʾakadīmi wu lmihani ʿarūriyya jiddan. almujtamaʿ yihṭā⁴ li sawāʿid abnāʾu ʿashān yinbana buna salīm⁵. lāzim nirabbī ayyāl wāʿya illi ʿindahum alʾistiʿdād yitʿallamu ḡiraf wu mihan šināʿiyya, mitl mitkānīkiyya, wu kahraba ssayyārāt, wu nnijāra wu lḡāda, wu lbuna, wu lḡisāra⁴, wu ttaḡdīdāt aššihhiyya, wu mihan tānya illi mū mūmin⁵ nistagħni ʿanha fi lḡayāt alʿādiyya.

min almunāsib nibda⁷ fi ʿumr mubakkir ʿashān nizraʿ mafāhīm taʿlīm almihan alḡurra wu iḡtirmāha fi nufuṣ attalāmīz fi lmadāris. min lmuḡaddal ʿarūrat idkḡāl wurāṣ mihaniyya fi lmadāris li taʿlīm almbādī⁷ lʾasāsiyya ʿan baʿd almihan aššināʿiyya. lāzim tiballish⁶ ḡādi lfikra fi šṣuf lʾibtidāʿiyya lʿālya, wu tistamir lēn nihāyat attānawīyya lʿamma. wu lāzim yikūn fi ʿalāmat ʿala ḡādi lmuwād mitl almawād attānya, ʿashān yikhallu⁷ tṭullāb yihṭammu bi ḡādi lmihan.

barnāma⁷ almihan alḡirafiyya fi lmadāris yisāʿid lʾidāra wu tṭalaba ʿala farz almuṡūl wu rraḡbāt wu lmuḡdira. baʿdēn yitwaḡḡu tṭalāmīz ḡasab guḡrāthum, fi nihāyat albarnāma⁷ ḡaykūn fi ʿadad min attalāmīz illi yikhṭaru lmihan wu yḡubbu yishṭaḡḡu fiha. ḡadōla attalāmīz lāzim yitlaḡu bi marākiz mihaniyya, wu daḡḡīn ḡaykūn ʿindahum attawjīh almihani ssalīm. ḡāda lḡarnāma⁷ fi ʿumr mubakkir ḡayḡi natāyī⁷ ʿaḡīma fi lmuṡtaḡbal.

katīr min annās yinzuru li lmihan aššināʿiyya wu lḡiraf nazra tigallīl min ḡimātha. humma yidunnu annu illi yitwaḡḡu li ḡādi lmihan huwwa fāṣḡil fi ttaʿlīm lʾakadīmi. ḡāda mū ṣaḡ. liʾann dars alḡiraf amr muḡim fi taḡaddum almujtamaʿ wu izdihāru, wu lāzim nisud alḡāja li ḡādi lmihan illi iḡna niḡtāḡha fi kull lʾawḡāt, wu ḡadōla tṭalāmīz humma šḡabāb almuṡtaḡbal wu ḡayḡūdu lmujtamaʿ li lʾaḡḡal.

min wāybat almadrasa ziyāda ʿala tṭarbiya wu ttaʿlīm, huwwa taḡḡīr tṭalāmīz wāḡīn min nufuṣhum wu yistaʿmlu kḡibrāthum wu šḡaḡrāthum. wu lāzim tikṭaṣḡif muṡūlhum wu mawāhibhum wu tṭawḡijhum attawjīh assalīm. wu kḡuṣṣan attalāmīz

illi ʿindahum alḡudra li lʾaḡmāl alfanniyya mitl arrasm wu lḡiraf. ḡāda raḡyikhallī lmuwāṡīn yihiss innu lmadrasa laha dōr ʿaḡīm fi buna lmujtamaʿ lʾiḡṡiṡādi wu aššināʿi.

fa iḡna bi ḡāja li lmihan aššināʿiyya wu lḡiraf, wu lḡaṣṡ min ḡāda lḡarnāma⁷ huwwa lḡāyda li kull afrād almujtamaʿ wu lḡḡr li lḡamīz.

Vocabulary

mihani	<i>adj.</i>	vocational
yā Jamāʿa		people! (vocative)
sarwa	<i>n.pl. -āt</i>	wealth, treasure
Jana/yjīni	<i>v.tr.</i>	to reap
tamar	<i>col.n.pl. atmār</i>	fruits; results
taʿwīḡ	<i>n.</i>	guidance
tadrib	<i>n.</i>	training
bannā ³	<i>adj.</i>	productive, constructive
bi lhaḡiḡa		frankly, in fact, indeed
ʿarūri	<i>adj.</i>	necessary
sāʿid	<i>n.pl. sawāʿid</i>	wrist, hand, arm
rabba/yirabbi	<i>v.tr.</i>	to raise (a child, a beard)
jīl	<i>n.pl. ayyāl</i>	generation
wāʿi	<i>adj.</i>	alert, aware, vigilant
istiʿdād	<i>n.pl. -āt</i>	readiness; willingness; ambition
ḡirfa	<i>n.pl. ḡiraf</i>	vocation, career, trade
kahraba		automotive electricity
nijāra	<i>n.</i>	carpentry
ḡidāda	<i>n.</i>	smithery, the trade of a smith
buna	<i>n.</i>	building, construction
ḡisāra	<i>n.</i>	brick laying
tamḡdīdāt		plumbing, installing pipes for water and sewers
astagħna/yistagħni	<i>v.intr.</i>	to be able to do without
mafḡūm	<i>n.pl. mafāhīm</i>	understanding, concept, idea
iḡtirmā	<i>n.</i>	respect
warāṣa	<i>n.pl. wurāṣ</i>	workshop
mabda ⁷	<i>n.pl. mabādī</i>	principle, ideology
ballaṣḡ/yiballish	<i>v.tr.</i>	to start, begin
ʿalāma	<i>n.pl. -āt</i>	grade, mark, sign

ahtamm/yihtamm <i>v.intr.</i>	to be concerned, take care
farz <i>n.</i>	sorting out, classifying
mēl <i>n.pl.</i> muyūl	desire, inclination
raghba <i>n.pl.</i> -āt	desire, inclination
magdīra <i>n.pl.</i> -āt	ability
akhtār/yikhtār <i>v.tr.</i>	to choose, select
naẓar/yinẓur <i>v.intr.</i>	to look at
naẓra <i>n.</i>	glance, look,
gīma <i>n.</i>	value, price
fāshil <i>act.part.</i>	failure
taḡaddum <i>v.n.</i>	advancing, improvement
izdihār <i>n.</i>	progress
wāsiḡ min nafsu	confident of oneself
khībira <i>n.</i>	expertise
ṣhaṭāra <i>n.</i>	skill, cleverness
aktashaf/yiktashif <i>v.tr.</i>	to discover
mawhibā <i>n.pl.</i> mawāhib	talent, gift
rasm <i>n.</i>	drawing
ḡaṣd <i>n.</i>	purpose, goal
fāyda <i>n.pl.</i> fawāyid	benefit, interest (on money); gain, profit
fard <i>n.pl.</i> afrād	individual

7. *yikhallu: they let.* This is a pan-colloquial verb. It may be used as an auxiliary verb as is the case here, *yikhallu ṭṭullāb yihtammu, they let the students be concerned.* It also functions as a primary verb, e.g., *khalli lṭawlād fi lbēt, leave the children at home.*

Notes

1. **yā:** The vocative particle **yā** is used in direct address. It is placed before an indefinite form of the noun, e.g., *yā Jamā'a, people!* It is also used before proper names or titles in addressing persons, e.g., *yā muḥammad, Oh Muhammad.*
2. **yuṭtabar:** *is considered.* This passive verb is strictly MSA; however, it is often used in Hijazi Arabic as well as in some other dialects.
3. **yinbana buna sllm:** *to be built well (lit., to be built well building).* In MSA, as well as in Hijazi Arabic, all verbs whether transitive or intransitive, active or passive, may take their own abstract nouns as cognate accusatives *almaf'ūlu lmuṭlaqu* to emphasize or magnify the action or state expressed by the verb. Cf. MSA *li kay yubna binā'an salīman.*
4. **ḡiṣāra:** *brick laying.* This word occurs in MSA but with a different meaning. The MSA meaning of this word is *shrinking and bleaching cloth, fulling.*
5. **mū mumkin:** *impossible.* The word **mumkin** used before the imperfect form of the verb means *you may...*, e.g. *mumkin tākhud hadā lḡalam, you may take this pen.* It also introduces a question, e.g., *mumkin tiḡallimni hādī lḡirfa? Could you teach me this trade?*
6. **tiballigh:** *starts.* This is strictly colloquial. It is often used as an auxiliary verb, e.g., *lāzīm tiballigh tiḡallam mihna, you have to start learning a trade.*

Selection Thirteen

izāʿat arriyād tihādīr barnāmij li taʿlīm allughā lʿarabiyya

almamlaka tāl ʿumrak¹, btihtam bi maṣlaḥat² kull muwāṭin suʿūdī. fa binshūf attagaddum alʿijimāʿi wu ttagāfi fi kull manjaḡa fi ssuʿūdīyya. zay ma garētū fi ddurūs assābga, almamlaka hassanat maṭīshat almuwāṭin assuʿūdī bi šūra khayāliyya. hāda ttagaddum mū bas li ssuʿūdīyyin wu lākin li kull alʿajānīb allī ʿāyshīn ʿindana³.

zay ma tigrufu annu aktariyyat⁴ alyad alʿāmla fi ssuʿūdīyya hum aʿjānīb wu mā yigrifu yitkallamu ʿarabi. fa binshūf annu lmamlaka btihtam bi taʿlīm allughā lʿarabiyya li hadōla lʿummāl.

dahhīn izāʿat arriyād bi lmushāraka maḡ maḡhad allughā lʿarabiyya bi jāmʿat muḡammad bin suʿūd alʿislāmīyya biyḡaddīru durūs izāʿīyya⁵ li taʿlīm allughā lʿarabiyya. hādi ddurūs maktūba khuṣūṣan⁶ li taʿlīm alʿarabi li ghēr alʿarab. maḡhad allughā lʿarabiyya ḡaddar hāda lbarnāmij bi šifatu juz? min mashrūʿu lkabīr illi huwwa nashr allughā lʿarabiyya, lughāt dīnana lḡanīf fi lʿālam kullu. byishmil hāda lbarnāmij kutub asāsiyya wu kutub tānya li llughā lʿarabiyya maktūba kullaha fi ijar attagāfa lʿislāmīyya, wu kutub tānya maktūba bi lughāt alḡayāt alyōmiyya.

min jīha tānya minshān yisahlilu taʿallum allughā li kull ghēr annāḡīn fīha allī yirḡabu yitʿallamūha, almaḡhad aṣḡar ʿadad min almaʿājim/alḡawāmīs. fa maslan ḡāmūs alif bāʿī ʿarabi muzawwad bi rusūm almulaḡwana allī tidil ʿala lmaḡnī lwārda fi ssilsila allī ḡayṣdirha lmaḡhad li taʿlīm allughā lʿarabiyya li ghēr abnāʿha. wu iṣḡār ḡāmūs tāni li nafs almufradāt assābga murattaba ḡasab almaḡdūʿāt, masalan kull shay ʿan alʿakl biyḡūn taḡt mawḡūʿ wāḡhad. hādi lḡawāmīs muṣammama ʿala asās dīrāsa taḡlīliyya li ttaḡārib almutawfira fi hāda lmaḡāl bi llughā lʿarabiyya aw bi llughāt attānya.

Vocabulary

izāʿa *n.pl.* -āt
ḡaddar/yiḡaddīr *v.tr.*
maṣlaḡa *n.pl.* maṣālīḡ

broadcasting; network
to prepare, make ready
well-being; benefit; business

sābīḡ *act.part.*
ḡassan/yiḡassin *v.tr.*
maṭīsha *n.*
aktariyya *n.*
yad ʿāmla
mushāraka *n.*
bi šifatu
nashr *v.n.*
ḡanīf *adj.*
asāsī *adj.*
iḡār *n.pl.* -āt
sahlal/yisahlil *v.tr.*
nāḡīḡ *act.part.*
alif bāʿī
muzawwad *adj.*
rasm *n.pl.* rusūm
mulaḡwana *adj.*
wārda *adj.*
silsila *n.pl.* -āt, salāsīl
muṣammama *adj.*
ʿala asās
taḡlīlī *adj.*
taḡruba *n.pl.* taḡārib
mutawfira *adj.*

previous; former
to improve
way of life/living; livelihood
majority, most of
labor, labor force
cooperation, collaboration; participation
in its capacity as
spreading; publication; announcement
true (in reference to the Islamic religion)
basic, important
framework; frame
to make s.th. easy
speaker
in alphabetical order
provided, supplied; equipped
drawing, picture
colored, colorful
mentioned; found
episode; chain; range
designed
based on, on the basis of, according to
analytic
experiment
available, provided

Notes

1. **tāl ʿumrak:** *May [God] extend your life.* This is a polite expression used when addressing a person. It indicates respect as well as a wish for a long life. The expression **ya ṭawīl alʿumr** is as common.
2. **maṣlaḡa:** *welfare of s.o.* Hijazi Arabic uses this word with many different meanings, e.g., **almaṣlaḡa lʿāmma**, *public welfare*; **maṣlaḡa ḡukūmiyya**, *a government agency*; **li maṣlaḡat aḡmad**, *Ahmad's well-being*; **mā ʿindū maṣlaḡa**, *he does not have a career*.
3. **ʿindana:** *we have, in our (country).* Cf. *French chez nous*. Note its usage as the equivalent of the prepositions *to* and *for* respectively, e.g., **hu raḡ ʿind almuḡdir**, *he went to the director*; **hu yishṭaḡil ʿindana**, *he works for us*.
4. **aktariyyat alyad alʿāmla:** *most/the majority of the labor force.*
5. **izāʿīyya:** *via radio/TV.* This *nisba* adjective (that is, a relative adjective) indicates something characteristic of, or having to do with the noun from which it is derived. This type of adjective ends in *-ī* in the masculine and *-īyya* in the feminine.

6. *khuṣūṣan*: especially. Nouns are not ordinarily inflected for case in Hijazi Arabic. However, there are a few nouns which take the accusative nunation -an, e.g., *yōm*, *day*, *yōmiyyan*, *daily*.

Selection Fourteen

taḥḍīr dawra fi majāl taḡlīm al-kubār¹ ʿashān yimḥu lʿummiyya² fi maṭʿagat addarʿiyya

wāfaq maḡālī wazīr almaḡarīf ʿala taḥḥīz dawra tadribiyya fi majāl taḡlīm al-kubār wu maḥw alʿummiyya, bi markaz attadrīb wu lbuḥūs alʿilmiyya ttaḥḍīgiyya fi ddarʿiyya. ʿammāl³ tinazzim ḥādī ddawra alʿidāra lʿamma bi maṭʿagat arriyād, fi gism taḡlīm al-kubār. aḥshurūṭ almuḥaddada mingḥān lʿiltihāq bi ḥādī ddawra hiyya:

1. lāzim yikūn⁴ almultaḥiq mudarris fi lmarḥala lʿibtidāʿiyya.
2. lāzim yikūn ḡaḍa muddat talāt sinīn fi ttadrīs.
3. lāzim tikūn taḡḍīrātu lfanniyya fi aḥkhir sanatēn lā tgill ʿan jayyid.
4. mā lāzim yikūn ḡadar dawrat zay ḥādī.

wu min Jihha tānya ballaḡh mudīr ʿām attaḡlīm Jamīʿ almadāris ʿashān⁵ yiḡaʿjilu w yirsilu asāmi kull arrāḡhbīn fi lʿshūrāk bi ḥādī ddawra. w lāzim ykḥalliṣu tteḡbāyat kull almaḡlūmāt allāzma⁶ bi ḥāda lkḥuṣūs liʿzan aḥkhir mawʿid li gubul ṭalabāt attarshīḥ huwwa yōm 11-6-1404 ḥijriyya⁷.

Vocabulary

dawra *n.pl.* -āt
majāl *n.pl.* -āt
ummiyya *n.*
wāfaq/yiwāfiḡ + ʿala *v.intr.*
taḡlīm al-kubār
maḥw *n.*
buḥūs ʿilmiyya
ttaḥḍīgi *adj.*
nazam/yinazzim *v.tr.*
idāra ʿamma
sharṭ *n.pl.* shurūṭ
ḡaḍa/yigḍi *v.tr.*
taḡḍīrāt *n.*
jayyid *adj.*
ballaḡh/yiballigh *v.tr.*

(here) workshop
area, field, subject
illiteracy
to agree, approve
adult education
erasing, wiping out
scientific research
applied
to arrange
general administration
condition, stipulation
to spend (time)
evaluation
good
to notify

gajjal/yiçajjil v.intr.
 rāghīb act/part.pl. -īn
 ishtirāk n.pl. -āt
 tiçbāyat n.
 bi hāda lkhuṣūṣ
 mawjēd n.pl. mawāʿid
 gubūl n.
 talab n.pl. talabūt
 tarshih n.pl. -āt

to speed, hasten, expedite
 the person who is interested
 participating, subscribing (to a magazine)
 filling out
 concerning this matter
 appointment, date
 acceptance
 application; order (for making a
 purchase); request
 nomination

Notes

1. **taçlīm alikubār**: adult education. Cf. MSA **taçlīm alikubārī** (iðāfa construction). Hijazi Arabic does not have case endings to indicate the genitive, accusative and nominative cases. A **sukūn** simply replaces the final vowel no matter what function the word has in the sentence.

The Saudi government provides free education from grade school through college. It is said that Saudi Arabia spends a larger percentage of its GNP on education than any other country in the world. Increasing numbers of men and women are getting college degrees. The literacy rate is between 15% and 25%.

2. **ummiyya**: illiteracy. Many abstract nouns are formed by adding the suffix **-iyya** to a root or stem, e.g., **malakiyya**, *monarchy*; **dimuqrātiyya**, *democracy*.
3. **ʿammāl**: Hijazi Arabic uses this particle before the imperfect form of the verb to indicate an ongoing action or the progressive tense.
4. **lāzim yikūn**: It is necessary that he be, he must be. **lāzim**, an active participle in MSA, has assumed in Hijazi dialect the function of an auxiliary verb.
5. **ʿaṣhān**: in order to, so that. This is a pan colloquial word. Hijazi Arabic uses **minshān** as well. This conjunction is usually followed by a verbal sentence, as is the case here. MSA uses **likay** or **li-** before the imperfect verb.
6. **alimaçjūmāt allāzma**: the necessary information. Inanimate plurals govern singular adjectives in Hijazi Arabic as well as in MSA. Cf. MSA **alimaçjūmāt allāzimati** (fully vocalized).
7. **11-6-1404 hijriyya**: Saudi Arabia officially uses the Hegira calendar which started in 622 A.D. when Muhammad emigrated from Mecca to Medina. When writing a date in Arabic the day is written before the month. The Hegira calendar is based on a cycle of 30 years, 19 of which have 354 days each, and 11 of which are leap years having 355 days each.

Selection Fifteen

Jaddati raḥamaha llāh¹

marra kunt aḥib aḥārī rraḥ² illi yizūghu ʿan aṣghālhūm, kḥāṣṣatan yōm illi yirūhu w yitriku ʿibād allāh mintazrīn lēn³ yirjaʿu, fa ruḥt ʿind raʿīsi w jalabt minnu ʿaṣhān yijʿīni ijāza li muddat kḥams ayyām. ḥuḥjati kānat annu Jaddati ntagalat ila man bi yaddu malakūt assamawāt w lʿard⁴. huwwa gaddar ḍurūf⁵ jāzāh allāh ʿanni bi lkḥēr⁶, w manahni ʿiṣhrīn yōm ʿaṣhān adabbir ʿumūr alʿajūza. galli, ʿaḍdam allāh aḥrak⁷ yā wlēdi⁸, hād aṭṭarig kullana māshyīnu⁹. lā tinsa ṣṣadaga w inta inshālla walad bār. lākin maç murūr azzaman naṣet ḥikāyat wafāt almarḥūma. fa bi kull barāʾat lʿaṭfāl, marra tānya ruḥt ʿind raʿīsi aḥlub minnu ijāza li muddat kḥams ayyām. alʿuzr kān annu lʿadda ntagalat li bārīha subḥānahū wu taḡāla. faḡa, rafaç rāsu ʿan alʿawrāg lli guddāmu, w gāl bi taḡajjub, ʿsubḥān man yiḥir lʿidām w hiyya ramīm, bas alli azkuru yā wlēdi annu Jaddatak mātat min ʿaṣhr aṣhur, ʿesh, hiyya gāmat min algaḥr? almuḥim khudlak kḥams ayyām sirāḥa wa lā ʿād lʿidaha.

Vocabulary

raḥamaha llāh

jāra/yijāri v.tr.

zāgh/yizūgh + ʿan v.intr.

ʿibād allāh

ḥuḥja n.pl. ḥuḥja

malakūt n.

sama n.pl. samawāt

ntagalat/tintagil v.intr.

gaddar/yigaddir + ḡḡurūfi v.tr.

jāzā/yijāzi v.tr.

kḥēr n.

manah/yimnah v.tr.

ʿaḍdam/yiḍdam v.tr.

aḡr n.

May God rest her soul. May God have mercy on her

to be in conformity with/in accordance with, to keep up with

to depart from, leave; to deviate from

God's servants, human beings, mankind reasoning; excuse kingdom (of God)

heaven (when with the definite article); sky

to be moved

to be understanding of one's situation to reward, punish

good, goodness; blessing; wealth to grant, give and receive nothing in return

to make great, make big; to exaggerate reward; wage, pay; fee, rate

māshī *act, part. pl.* māshyīn

ṭarīg *n. pl.* ṭurgāt

ṣadaga *n. pl.* -āt

bār *adj.*

maḥ murūr azzaman

wafāt *n.*

marhūma *pass. part.*

barāʾa *n.*

jifl *n. pl.* aṭfāl

bārī *act. part.*

faʾlʾa

bī taḥaʾljub

ahya/yihyi *v. tr.*

ʿadma *n. pl.* ʿidām

ramīm *adj.*

gabr *n. pl.* gubūr

lā ʿād ʿidaha

walking, going; one who walks/goes
road, way

alms, giving for charity (normally in
memory of the deceased)

righteous; good

as time goes by, with the passage of
time

death

deceased, the late, May God rest her
soul

innocence

baby; child

creator (referring to God)

suddenly

surprised, astonished

to bring back to life, revive; to
commemorate

bones

decayed, rotten (of bones)

grave, tomb

Don't you ever do it again

8. wlēdi: *my boy*. Cf. MSA wulaydi with the deletion of short vowel u in rapid speech, and the common Hijazi Arabic change of -ay → ē. This form is the diminutive of walad.

9. hāda ṭarīg kullana māshyīnu: *All of us are going to walk this road, (lit., this road all of us will be walking it)*. This expression is used to express condolence, to remind the bereaved that all human beings are going to die. Note that the pronominal suffix u added to māshyīn refers back to ṭarīg. This construction, known as interference modification, presents some difficulty for Arabs when they speak English.

Notes

1. **raḥamaha llāh**: *May God have mercy on her*. This expression, borrowed from MSA, maintains its MSA pronunciation even with illiterate speakers. It is noteworthy that most religious expressions are treated in this manner in Hijazi Arabic.
2. **arrab**: *colleagues, associates; folks*. This word occurs in MSA meaning *home* and its surroundings, while in Hijazi Arabic, it refers only to a group of people.
3. **lén**: This conjunction is characteristic Hijazi Arabic and is used to render *until, when, whenever, as soon as*. It is possible that MSA ʾila an is the cognate of this word.
4. **ntagalat ʾila man bi yaddu malakūt assamawāt wu lʾarḍ**: *She was moved to Him who has in His hand the heavens and the earth*. This expression, also borrowed from MSA, is a euphemism for dying.
5. **qaddar d/zurūfi**: *He was understanding of my situation*. This is a common expression in Hijazi Arabic. Although both words occur in MSA, this expression is rarely used.
6. **Jazāh allāh bi ikhēr**: *May God reward him with goodness, God bless him*. This expression is borrowed from MSA. It is very common in Hijazi Arabic as well as in other Arabic dialects.
7. **ʿaddām allāh aʾrak**: *May (God) make your reward greater*. This expression is borrowed from MSA to express condolence. Note that the optative is expressed in Hijazi Arabic by the perfect form of the verb. See for example in this text **raḥamaha llāh**, and **Jazāh allāh**.

Selection Sixteen

alkhādīm albanghālī illi khaṭaf ibn alǧēla illi akramūh

Part One

lamman alʔinsān yiʔjarrad min insāniyyatu, ḥatta lḥayawānāt tiṣīr¹ tikḥjal bi aǧmālu. yōm aljumʿa lmadya, shurṭat alǧēn bi dōl² alʔimārāt alǧarabiyya lmuttaḥida, miskat almujrim albanghālī illi khaṭaf tiḥ ǧumāni³, ismu saǧīd jumʿa shshāmi, w ǧumru agal min sanatēn. lāǧu juttat aṭṭifl madfūna Janb manṭagat alḥaṣar aljadīda. bi ḥādī ḥarīra anfaḍaḥat alǧarīma illi hazzat maṣḥāʿir alunuwāṭinīn fi manṭagat alkhālīj kullu, wu nntaha ǧazāb ahl aṭṭifl almakhḥūf⁴.

ḥādī tafāṣīl alǧarīma. abtadat alǧiṣṣa fi kḥamsa w ǧishrīn abrīl⁵ sanat itēn w tamanīn. aǧa wāḥad min aṣḥāb alǧēla w maǧu wāḥad banghālī, ǧashān yiṣṭaḡhil ṭabbākh li bēt assayyid jumʿa shshāmi. ḥādī lǧēla giblatu, w awatu, w kasatu, w dafaʿatlu maǧāsh zēn marra. astawat sigat alǧēla tizīd lamma shāfu annu biysallī fi alʔawǧāt almūǧayyana li ṣṣalā.

aṭṭabbākh ṭālab bi ziyādat rāṭibu w astagḥall ṭibat alǧēla. baǧd ḥulūl shahr ramadān alkarīm shāfat alǧēla taǧabbudu w ṣiyāmu, w zādūlu⁶ uǧratu mitēn dirham. lākin ṭamaṣ ḥāda ṭabbākh aǧmāh w nassāh kull alǧiyam alʔinsāniyya, w aṣarr ǧala ziyāda jadīda, w haddad alǧēla bi tark aṣshuḡhl iz mā naffazu ṭalabu.

lamman assayyid jumʿa mā astaǧāb li ṭalabu, jammaṣ aḡhrādu w ṭalab arrahīl. lākin wālid aṭṭifl shafag ǧale⁷ w aǧṭāh kull mustaḡǧātu w zād ǧalēha. baǧd ṭalāt arbāʿ asābiṣ rajāʿ aṭṭabbākh li bēt alǧēla w ṭalab minhum yaǧrūh shuḡhl ka muzāriʿ fi mazraʿathum. ḥann galb alwālid ǧalē w ṣammam yirajǧiḡu li waǧṭifatu alʔawwalāniyya ka ṭabbākh. astamar yimatīl ǧala⁸ lǧēla wu yiwarrīthum⁹ gaddēsh¹⁰ akhlāgu zēna. ṣammammat alǧēla mā yirfuḍu ay ṭalab min ṭalabātu liʔann tiḥlum miṭǧallig biḥ li darajā¹¹.

Vocabulary

banghālī *adj.* n.pl. -yyīn

khaṭaf/yikḥi/uf *v.tr.*

Bengali, native of West Bengal (India) or Bangladesh

to kidnap, highjack, abduct, snatch; to elope

aṭjarrad/yiʔjarrad + min *v.intr.*

insāniyya *n.*

ḥayawān *n.pl.* -āt

jutta *n.pl.* jutat

madfūn *pass.part.*

anfaḍaḥ/yinfaḍiḥ *v.pass.*

maṣḥāʿir *n.*

hazz/yihizz maṣḥāʿir *v.tr.*

ǧazāb *n.*

tafāṣīl *n.pl.*

awa/yiʔwi *v.tr.*

kasa/yiksi *v.tr.*

maǧāsh *n.pl.* -āt

sigā *n.*

ṭamaṣ *n.*

aǧma/yiǧmi *v.tr.*

ǧiyam *n.*

aṣarr/yiṣirr + ǧala *v.intr.*

rahīl *n.*

shafag/yishfag + ǧala *v.intr.*

mustaḡǧāt *n.* in the *pl.* form

muzāriʿ *n.pl.* -īn

ḥann galbu ǧalē

akhlāḡ *n.* in the *pl.* form

miṭǧallig bi

to be stripped, deprived; to be disarmed;
to be detached, be free of
humanity, humanness, politeness, civility
animal, beast

body, corpse, cadaver, carcass
buried, hidden

to be disclosed, be revealed, become
public; to be dishonored
senses, feelings

to shock

suffering, pain, torment, agony, torture;
punishment, chastisement

details

to shelter, lodge, accomodate, house,
give refuge

to clothe, dress, garb

livelihood, living, income

confidence, trust, faith

greed, avidity, covetousness

to blind, cause to lose one's sight

values, norms; worth

to insist, persist, be determined

departure, emigration, exodus; traveling

to feel pity, sympathize, have
compassion, commiserate, have a tender
heart

one's rightful due

farmer

He had sympathy for him. His heart
was full of compassion for him. He had
pity on him.

manners

attached to; depending on, related to,
connected with, linked to

Notes

1. **tiṣīr**: *becomes*. This verb loses its function as a copulative verb (it is one of **kāna**'s sisters). **ǧār** may function as an auxiliary verb in Hijazi Arabic.

2. **dōla**: *country, nation*. Cf. MSA **dawla** with the common Hijazi shift of **aw** → **ō**. The MSA pronunciation is used by some Hijazi speakers also.

3. ʔumāni: *Omani*. In Hijazi Arabic the final sound in an adjectival *nisba* is not doubled, *mušhaddad* as in MSA, e.g., *ʔumāniyy*.
4. *makhūf*: *kidnapped*. Hijazi Arabic uses the MSA passive participle pattern *maC₁C₂uC₃* for some trilateral verbs.
5. *khamsa w ʔishrin abri*: *April 25*. The student should remember how dates are expressed in Arabic (as day, month, year).
6. *zāddūh ʔuʔratu*: *They increased his wages*. If a verb ends in a vowel, that vowel is lengthened when an indirect object pronoun with *-i* is suffixed to it, as is the case here.
7. *shafag ʔalē*: *He felt pity for him*. Cf. MSA *shafiq ʔalayhi* with the common Hijazi Arabic phonological changes. Both MSA and Hijazi Arabic verbs collocate with the preposition *ʔala*. Note that when a pronominal suffix is added to *ʔala*, the final vowel *a* changes to *e*.
8. *yimattil ʔala*: *he deceives, misleads (lit., he acts on [s.o.])*. Although this is an MSA verb, it does not collocate with the preposition *ʔala* in MSA to render the above meaning.
9. *yiwarrīhum*: *he shows them*. MSA verb *yurīhim* (him instead of *hum* in conformity with vowel harmony) could be the cognate of this Hijazi Arabic verb.
10. *gaddēsh*: *how much*. This word does not occur in MSA. Hijazi Arabic uses it to refer to *time, amount, weight, and length*. Note the following: *gaddēsh assāʔ*? *What time is it?* *gaddēsh ʔumrak*? *How old are you?* *gaddēsh ashtarēt*? *How many did you buy?* and *gaddēsh ʔi hada annahr*? *How long is this river?*
11. *li dara*: *very much, to the extent that....* This expression is used in MSA, but normally it has a modifier after *dara*, e.g., *aḥabbaha lidaraʔatin Junūniyyatin*, *he loved her to the extent of madness*.

selection Sixteen . . . continued

al^hkhādīm albanghālī illi k^hhaṭaf ibn alʔēla illi akramūh

Part Two

gabī ʔīd lʔaḍḥa bi talāt ayyām jā ṭṭabbākh w ʔalab min assayyid ʔumʔa ʔashān yismāluh yigaḍḍi fursat alʔīd maʔ aḥābu fi ḍubay, w gallu, "iza mā ḥaʔarʔa ʔitabirni tarakt aḥshughl." w ʔalab uʔratu. aʔjāh assayyid ʔumʔa uʔratu w zawwadlu¹ miyyat dirham ʔīdiyya. tāni yōm baʔd aḍḍuhr rāḥ aṭṭabbākh maʔ aṭīfl mitl alʔēda w ak^htafa.

mā raʔaʔ li lbēt wagt ḡhurūb aḥshams w astawat alʔēla maḥḡhūl bālhum/galgānīn, bi nōʔ khāṣ umm aṭīfl illi šārat tifattish ʔalēhum fi kull makān muḥtamal yirūḥlu ṭṭabbākh. w lamma mā lāḡūhum, rāḥ wālid aṭīfl li markaz aḥshurʔa w kḡabbārhum ʔan alḡādis. min hina abtadat ʔamaliyyāt attaftish ʔan almukḡtaṭif.

maḡat arbaʔ shuhūr. alʔumm aḡrabat ʔan lʔakl lēn yēʔūd ibinha. šār ʔindaha inhiyār ʔaṣabi min ḡādi ṣṣadma. astawa lwālid bi muṣibatēn, zōʔatu min nāḡiya w ṭīflu lmaḡḡūd min nāḡiya tānya. azzōʔ mā kḡalla wala ṭabīb iḡḡtīṣāṣi illa w akḡad² zōʔatu ʔindū ʔashān alʔilāʔ. lākīn kānat tīrfuḍ w ṭīrūkh lēl wu nḡār "ibni saʔīd! yā waladi! abḡhi waladi!"

baʔd kull ḡāda alwagt Jann Junūn alwālid w gaddam jāʔiza māliyya kabīra li ay wāḡid yidullu ʔala ibnu. marrat shuhūr biḍūn kḡabar w ʔār annōm min ʔūynūnū³. lākīn mā ḡaʔaʔ alʔamal w astamar yifattish ʔala ibnu fi kull makān. bas biḍūn fāyda. aḥshurʔa astajwabāt katīr min aḥḡab almuttāham w min illi šāḡūḡ baʔd ma⁴ kḡtafa. w arsalu firag almbāḡis fi kull anḡāʔ? lʔimārāt, w rāḡabu ṣanādīḡ albarīd wu lʔamākīn illi maʔḡūl yitradadd laha lmuḡḡtaṭif.

yōm alʔumʔa fi sabʔa yanāyir miskat aḥshurʔa almukḡtaṭif w ibtadu ṭḡaḡḡ. ḡāwal almuʔrim yimattil ʔalēhum dōr jadīd, lākīnna mā nāḡāḡ ḡādī lmarra. lamman wāḡah kull lʔisbātāt anḡār w aṭṭaraf, w akḡad aḥshurʔa li lmaḡān illi dafan fīḡ aṭīfl. waʔadu ṭuttat aṭīfl maḡfūna fi ḡufra ḡumḡḡaḡ⁵ tamanīn santi wu mḡḡaṭṭāya⁶ bi rraml.

ashshi lmuḫḫīf allī yijānnin min ḥādī lmuṣṭba huwwa annu lmuḫḫrim yigtarif bi mahabbatu lgawiyya li ṭīfl. li ḥāda ssabab *khāfu* w *khallāh* maḡu *ḡashān* yirabbī. bigi ṭīfl maḡu *khamṣa* w *ḡishrīn* yōm. baḡḡēn miriḡ w ṣār yiguḡ. almuḫḫrim *khāf* yākhdu li lmuṣṭashfa aw li ay ḡiyāda w tinkashaf Jarīmatu. baḡḡ sitta wu *ḡishrīn* yōm min almarad māṭ aṭṭīfl. akḥadu lmuḫḫrim w dafanu fi makān yibḡid *khamṣa* kilu min sakanu. baḡḡēn harab li mantaga tānya. Jalas⁷ hināk fatra maḡ wāḥad min riḡāgu lēn algu lgabḡ ḡalē.

Vocabulary

ḡīdiyya *n.*

akhtaḡa/yikhtaḡi *v.intr.*

galḡān *act.part.pl.* -īn
adrah/yidrib + ḡān *v.intr.*

inhīyār ḡasabi

ṣadma *n.pl.* -āt

muṣṭba *n.pl.* maṣāyib

mā *khalla* wala ṭabīb

ṣarakḡ/yiṣrukḡ *v.intr.*

Jann Junūn + *poss.pro.*

Jāḡiza māliyya

gataḡ/yigtaḡ lḡamal *v.tr.*

astajwab/yistajwab *v.tr.*

muttaḡam *pass.part.*

mabāḡhis *n.*

atraddad/yitraddad + ḡala or li *v.intr.*

isbāt *n.pl.* -āt

anhār/yinhār *v.intr.*

ḡufra *n.pl.* ḡufar

ḡhumḡ *n.*

gaḡ/yiguḡḡ *v.intr.*

alga/yilgi lgabḡ + ḡala *v.intr.*

a present given on the occasion of a feast

to disappear, become invisible, be missing, vanish

worried, anxious, sleepless, agitated to abstain from; to go on strike

nervous breakdown

shock, jolt, blow, difficulty

misfortune, calamity, disaster

he did not leave out a single doctor

to scream, cry with a loud voice

to become frantic, become angry, become furious

monetary award

to give up hope

to interrogate, question, hear (a defendant or witness), examine

accused, charged; suspect

intelligence agency, secret police

to frequent a place

proof, evidence; confirmation, documentation, verification

to collapse, break down

hole, pit

depth

to cough

to arrest

Notes

1. *zawwadi*: increased; gave him more. MSA uses this verb to mean to supply, to provide. It always takes a direct object. MSA *zāda* impf. *yazīdu* corresponds with this verb.

2. *mā khalla wala ṭabīb illa w akḥad xōjatu ḡindu*: He did not leave out a single doctor but that he took his wife to him. Note that *illa* is an exceptive particle meaning *unless, except, but*, when preceded by a negative clause.

3. *ṭār annōm min ḡuyūnu*: He could not sleep, (lit., the sleep flew away from his eyes). This expression is very common in Hijazi Arabic and in many other Arabic dialects as well. Note that in Hijazi Arabic, the plural form of *ḡen* is usually more frequent than the dual when one refers to one's eyes.

4. *baḡḡ ma*: after. These words function as a temporal conjunction.

5. *ḡhumḡa*: its depth. Cf. MSA *ḡumḡa* with the dissimilation of ḡ --- ḡh and the normal change of q --- ḡ.

6. *mḡaṭṭāya*: covered. Cf. MSA *mḡaṭṭāt*. The vowel u following m often is deleted in Hijazi Arabic. The feminine form of the passive participle often ends in *ya*, especially when the participle is derived from a verb ending in the vowel a.

7. *Jalas*: he stayed. This verb means to sit in MSA. MSA *makaṭa*, stay, corresponds with the Hijazi meaning.

ashshi lmuḫḫīf allī yījannin min ḥādī lmuṣṭiba huwwa annu lmuḫḫim yīṭarif bi maḥabbatu lgawiyya li ṭīfil. li ḥāda ssabab ḫḫafu w ḫhallāh maṭu ʿashān yirabbī, bigī ṭīfil maṭu ḫamsa w ʿishrīn yōm. baḍḍen mirīd w šār yigūḥ. almuḫḫim ḫḫāf yāḫḫdu li lmuṣṭashfa aw li ay ʿiyāda w tinkashaf Jarīmatu. baḍḍ sitta wu ʿishrīn yōm min almarād māṭ aṭṭīl. aḫḫadu lmuḫḫim w dafanu fi makān yibḍid ḫamsa kilu min sakanu. baḍḍen harab li mantaga tānya. Jalas? hināk fatra maṭ wāḥad min rīḡu lēn alga lgaḍḍ ʿalē.

Vocabulary

ʿidiyya n.

akḫtafa/yikḫtafi v.intr.

galgān act.part.pl. -īn

adḥab/yidrib + ʿan v.intr.

inhiyār ʿaṣabi

ṣadma n.pl. -āt

muṣṭiba n.pl. maṣāyib

mā ḫalla wala ṭabīb

ṣarakḫ/yisrukḫ v.intr.

Jann Junūn + poss.pro.

jāʿiza māliyya

gaṭaṭ/yigṭaṭ lʿamal v.tr.

astaḥwab/yistaḥwab v.tr.

muttaḥam pass.part.

maḥāhis n.

atraddad/yitraddad + ʿala or li v.intr.

isbāt n.pl. -āt

anhār/yinhār v.intr.

ḥufra n.pl. ḥufar

ghumg n.

gaḥ/yigūḥḥ v.intr.

alga/yilgī lgaḍḍ + ʿala v.intr.

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Selection Seventeen

wizārat attijāra tākhud¹ ijṛāʾāt shādīda bi nnisba li sharikat tawziṭ wahmiyya

akḥadat wizārat attijāra ijṛāʾāt shādīda qūd sharikat attawziṭ assuḥūdiyya lwahmiyya alli hi sharika musāhima lissag² taht attaʾsīs. ḥādī shsharika baʿatāt daḡwāt li baʿd almuwāṭinīn bi wāṣiṭat ṣanādīg albarid. w bayyanat aṣshsharika lwahmiyya annu markazha fi jidda wu annu rasmālha³ miyyat milyōn riyaḷ, w gimat assahm fiha ʿashara alf riyaḷ, w ḥatitaḡmil alfulūs fi lʾistirād wu ttawziṭ li ljumla li kull albidāʿāt. kamān ḥatifaḡ furūḷ li lbēg fi kull mudun almamlaka bi wāṣiṭat assayyid fulān alfulāni⁴ ṣāhib ashsharika lfulāniyya bi jidda.

baʿd attahḡg allāzim ḥawalēn ḥāda lmawḡūḷ, ṣāhib ashsharika ṣarraḡ innu fikrat taʾsīs ḥādī shsharika btadat min sanatēn, w hu ṭalab min wāḥad min almasʾulīn fi muʾassastu ʿashān yidrus ḥāda lmawḡūḷ wu yḡuḷ alʾumūr lʾasāsīyya li badʾ lmasḡrūḷ. lākin baʿd ma gaddam mustanadāt addirāsa alli⁵ kān fiha daḡwāt li lmuwāṭinīn, tashāwar ṣāhib ashsharika maḡ alli biyṭeāwanu maḡu wu garraru annu yigḡidlu ʿan fikrat taʾsīs ashsharika. w baḡdēn atlafu kull almustanadāt almazkūra. ḡāl innu kull alli nasharu fi ṣṣuḡuf almahallīyya ʿan ḥādī shsharika hu muḡarrad daḡwa ḡuddu sawwāha wāḥad riḡḡāl⁶. w aḡtaraf guddām masʾūlīn bi wizārat attijāra annu lmuʾassasa ḡagḡatu mā astalamat ay mablagḡ min almuwāṭinīn li lmusāhama fi ḥādī shsharika.

bināʾan⁷ ʿala kull ḥādī ttaḡḡigāt aṣdarat wizārat attijāra ḥāda lbayān bi kḡuṣūṣ ashsharika lwahmiyya “sharikat attawziṭ assuḥūdiyya.”

alwizāra tibḡha twaḡḡidh annu ḥādī shsharika mū mrakḡḡḡaṣ bi taʾʾsṣaha fi lmamlaka. wala wāḥad min aṣḡāb alḡilāga gaddam ṭalb tarḡḡiṣ aw aḡja ismahā li ttaṣḡil. ḥāda yuḡṭabar tarwīḡ awrāg māliyya li ṣāliḡ sharika mū mawḡūda w mū mrakḡḡḡaṣa, wu ḥāda mukḡḡālif li ḡawānīn ashsharikāt wu ttaḡḡimāt alli tinaḡḡim ḥādī lmawḡūḷ. alwizāra tibḡha tibayyin annu alḡānūn lā yismāḡ li ay sharika aw ay fard fi taʾʾsīs sharikāt wu istilām almusāḡamāt illa baḡd⁸ muwāfaḡat alwizāra.

alwizāra ʿammāl tinabbih kull almuwāṭinīn min mahḡājir tashḡīl amwālhum fi sharikāt mū mrakḡḡḡaṣ laha bi lḡamal fi lmamlaka, siwa kānat suḡūdiyya aw aḡnabiyya.

Vocabulary

akḥad ijṛāʾāt shādīda

tawziṭ *n.*

wahmī *adj.*

bi wāṣiṭat

sharika musāhima

rasmāl *n.*

sham *n.pl.* ashum

bi ljumla

istirād *n.*

asāsi *adj.*

mustanad *n.pl.* -āt

tashāwar/yitshāwar + maḡ *v.intr.*

ḡadal/yigḡid + ʿan *v.intr.*

atlaf/yitlif *v.tr.*

muḡarrad

bināʾan ʿala

bayān *n.pl.* -āt

bi kḡuṣūṣ

ṣāhib alḡilāga

murakḡḡḡaṣ *pass.pass.*

wadḡah/yiwadḡidh *v.tr.*

li ttaṣḡil

yuḡṭabar *v.pass.*

waraga *n.pl.* awrāg māliyya

took strong measures

distribution; dividing; delivery (of mail, etc.); (here) wholesale

fictitious; imagined, hypothetical, imaginary

by means of, through, on the part of joint-stock company, corporation capital (finance)

share (of stock); arrow, dart wholesale

import, importing

basic, fundamental, elementary, essential; chief, main, principal

document; proof; legal evidence

to consult with, to discuss with s.o.

to give up, abandon, relinquish; to leave off; to drop

to destroy, damage, ruin, waste mere; sheer; nothing more than; bare, naked; abstract

according to; in accordance with, by virtue of; thus

information, news; official reports, official statement

concerning, regarding, with respect to the person concerned, the person involved

licensed, permitted, authorized

to clarify, clear up; to explain; to illustrate

for registration, for recording

to be considered, be regarded; to be respected

bank note, paper money

li šālih

mukhālif li

taglīmāt n.

nabbah/yinabbih v.tr.

makhātir n.

tashghil amwāl

siwa kãn...aw

for the well-being (of), for the benefit (of)

violating, against (a law); conflicting, contradictory

regulations; instructions; information; directions

to warn, alert; to awaken; to notify risks, danger, hazards

investing money

regardless; whether ... or

Notes

1. **tākhud**: *it takes*. Cf. MSA **taʔkhuḍu** with the deletion of the glottal stop and the compensatory lengthening of the vowel **ā**, the common Hijazi Arabic phenomenon of changing **ḍ** → **d** and the deletion of the final vowel **u**, the indicative mood marker.
2. **lissag**: *still; not yet*. This is a pure Hijazi Arabic word used before a positive predicate to mean *still*, e.g., **huwwa lissag nāyim**, *he is still asleep*. It is also used before a negative verb to mean *not yet*, e.g., **lissag mā rāḥ almadrāsa**, *he has not gone to school yet*.
3. **rasmālha**: *its capital (finance)*. Cf. MSA **raʔsamālaha** (accusative) with the deletion of the glottal stop and other vowels as well. This is a compound of **raʔs** and **māl**.
4. **fulān alfulāni**: *Mr. So-and-So*. This expression is borrowed directly from MSA.
5. **iʔalli**: *which, who (m.)*. This is a relative pronoun which, unlike its MSA counterpart, is not inflected for number or gender. If the clause it introduces includes a verb which takes an object, an object pronoun is also used, e.g., **alkitāb allī garētū**, *the book which I read (it)*. This phenomenon which also exists in MSA, explains why, when Arabs speak English, they often add the object pronoun in relative clauses. This is what linguists refer to as interference modification (interference from the native language).
6. **wāḥid/rījāl**: *some man, a certain man*. The numeral **wāḥad**, *one*, is sometimes the equivalent of the English indefinite article.
7. **bināʔan ʔala**: *based on*. This expression is borrowed from MSA.
8. **illa baʔd**: *unless (lit., except after, unless after)*. The word **illa** is a negative conditional particle used after a negative statement, e.g., **alḡanūn lā yismaḥ li ay fard fi taʔsīs sharika illa baʔd muwāfaḡat alwizāra**, *the law does not allow anyone to establish a company unless the ministry approves it (lit., until after the approval of the ministry)*. **illa** is also used as an emphatic way of saying *yes* in response to a negative question in order to emphasize the affirmative answer, e.g., **inta mā ruḡt makkaʔ**, *Didn't you go to Mecca?* **illa**. *Of course*.

Selection Eighteen

assurʔa wu ttahawwur¹

sawwāḡ, ʔsh bak² musriʔ mitl assahm³,
 malḥūḡ willa khāyif rizgak yiʔir?
 rizgak maḥallu lō saʔʔtlu⁴ bi lgadam,
 mā hu li ḡḡerak lō twānēt fi lmasir.
 ḡāfiḡ ʔala nafsak w ḡḡerak wu ltazim
 ḡaḡd almurūr⁵ bi nuḡḡhum niyyat khēr
 shūf illi Jara li lḡḡer wu ḡa lā tnām
 la tintazir yiʔik min fiʔlak nadir
 akḡāf mā yimdir lō zal alḡadam
 mā ʔād yinfak almuwaʔjih wu shshawir
 allāh man bayyat ʔugb nḡaru ʔatm
 min sabāyib⁶ wāḡad rāḡ alkatir⁷
 mā trudd alḡāl min ʔugb alʔadam
 sunnat lkḡālig wala ʔanha maʔir
 bas mālak lō talāḡḡa wu nḡadam
 dūn ḡālak ḡimatu ḡabbat shaʔir⁸
 man tahawwar ʔarr ḡḡeru lō salam
 wu inn salam bākir fa ʔugbu bāḡḡ khēr
 mutōrak biamrak wala yiʔsa lgadam
 wu inn rama bīk mā yḡuss bmā yiʔir
 kull ma fi lʔamr⁹ yungal li lḡisim
 w inta yā sātir¹⁰ li matwāk lʔakḡir
 gult ma fi khāʔri wu lḡōl tamm
 wu ssalām w jāʔl ma gaddamt khēr

Vocabulary

tahawwur n.

sahm n.pl. ashum, siḡām

malḥūḡ pass.part.

rizḡ n.coll.

saʔa/yiʔsa v.intr.

bi lgadam

hastiness, recklessness

arrow, spear; share (of stock)

in a hurry; followed

likelihood

to seek; to walk after, to work towards

on foot

twāna/yitwāna v.intr.

mašīr n.

altazam/yiltazim v.intr.

murūr n.

nūṣh n.

niyya n.pl. -āt

ḡara/yḡri + li lḡhēr v.intr.

ṣaḥa/yiṣḥa v.imp. ṣḥa

nadīr n.pl.

amda/yimdi v.tr.

zall/yizil v.intr.

muwaḡḡih act.part.

shawīr n.

ḡatm n.

ḡadam n.

sunna n.

maṭīr n.

talāṣha/yitlāṣha v.intr.

habbat shawīr

ḡaṣa/yiḡṣa v.tr.

yā sātir

matwāk l'akhīr

gult mā fi khāṭri

jaḡl

Notes

1. This poem is representative of a sort of popular verse which is a highly respected tradition in the Middle East, particularly in the Gulf area.
2. **ēsh bak**: This expression like **ēsh fik**, means *what is wrong with you*.
3. **mitl asṣham**: *like an arrow*. This is a colloquial expression widely used in other Arabic dialects to show the intensity of one's speed.
4. **saḡētlu**: *went after it, walked to it*. Cf. MSA **saḡayta ilayhi** with normal Hijazi vocalic change **ay** → **ē** and the deletion of the final vowel of the verb. However, the major difference between the two verbs is that the MSA verb collocates with **ila** while the Hijazi verb collocates with its contracted form **-i**.

5. **Imurūr**: (traffic) police. Cf. MSA **shurṭat almurūr**. This word is very common in the Gulf dialects, and even in MSA written in that region.
6. **sabḡiyib**: *because of (lit., reasons)*. This form of plural does not occur in MSA. Cf. MSA **sabab**, pl. **asbāb**. In this case the plural form may have the force of a diminutive.
7. **raḡ alkatīr**: *many died (lit., many went)*. This expression is a euphemism for death or the loss of something.
8. **ḡimaru ḡabbat ṣḡaḡīr**: *Its worth is a grain of barley i.e. it is of no value*. This expression is very common in Hijazi Arabic and in many other dialects as well.
9. **kull mā fi l'āmīr**: *There is no more to it than...* This construction is taken from MSA but without the final vowels. Cf. MSA **kullu mā fi l'āmīr**.
10. **yā sātir**: This expression refers to God. It expresses shock or dismay and is comparable to *God help us!* or *Heaven protect us!* in English. The word **sātir** means *screen, drape, cover*.

kēf šār daktōr alʔādāb ʔabīb nisāʔi

šadīgi ddaqtōr aḥmad, ustāz tārikḥ fi jāmaʔa kanadiyya. rāḥ ʔashān yizūr wāḥad min ʔashīratu fi garya nāʔiya fi balad ʔarabi. katīr min alʔahl wu lʔagārib wu lʔīrān jōl¹ yihannūḥ² bi salāmtu. kullhum yigūlūlu, "yā aḥlan wu saḥlan bi lḥakīm." annās fi lgarya fahmu annu lḥakīm huwwa ʔabīb baḥṣar, w huwwa ikḥtišāši fi tawliḍ anniswān³. w halḥīn addaktōr ḥayyallimna⁴ sālfā⁵ astawat maḡā fi ḥadīk algarya.

fi lēla min allayāli, baḡd ma ragadt simiḡt ʔarg gawi marra ʔala bāb alghurfā. gumt minʔaḡi w mazūr gult, "khēr nshālla⁶ yā Jamāʔa, ʔsh šār?" w nās katīr maḡ ahl addār yitraḡḡūni wu ygūlu, "dakhīlak⁷ yā daktōr ilḡaḡ!"⁸

- khēr! khēr!
- alḡurma fi lbēt...
- ay ḡurma?
- zōḡti!
- ʔsh dakhkhallni bi zōḡtak?
- ʔamman⁹ tiwlad!
- šayyaḡt, "ʔammāl tiwlad? ʔsh dakhkhallni ana?"
- alḡābīla mū mawjuda, w lwiḡāda šaḡba, mʔassara... dakhīlak!
- gult lahum bi ḥudūʔ, "yā Jamāʔa dakhīlakum ifḥamūni!"
- ʔaḡḡil, ʔaḡḡil mā rāḥ nifḥam
- ana daktōr tārikḥ!!
- tārikḥ, Juḡhrāfyā -- mū muhim!!
- w ḡabl ma akammil ʔitirādi ḡamalōni¹⁰ li bēt ḡarīb tāliḡ minnu šsrākḥ, w ana šḡuft arḡāḡ wu lḡarīm ḡawalēni yiḡayyihu wu ygūlu,
- khallīša! anḡidha yā ḡakīm ḡabl ma tmūt!
- tadāḡart anni aḡus nabaḡḡa w aḡḡaḡ ḡarāratha bi yaddi, baḡdēn gult bi šōt ʔālī, "ma fi šayyāra hina?"
- ḡālu, "ʔind fulān alfulāni, albēt ḡaggu baḡid rubʔ šaḡa."
- yalla ilḡaḡūni!!

w liḡḡōni li bēt rāḡi ssayyāra w šaḡḡōb min annōm. w ʔār fina li makān alḡurma. ḡamalōha w šābaḡu rriḡ li lmadīna. w ḡiyya taḡribān ʔala ākhīr ramag. w ana lāḡḡḡum fi lmustaḡḡfa w aḡūl lahum, "ʔamminu¹¹ bālkum, ana bi nafsi ḡaḡḡarīf ʔala ʔamalīyyat alwilāda."

anḡāda lʔamr ʔala khēr w laḡlaḡ šōt almalwūḍ ʔashān yiḡallimna bi Jayyitu. halḡīn kull annās šāru sāktīn w tawwḡum¹² yishkuru ʔabīb alwilāda lḡaḡi illi anḡad alḡurma wu biadaw yishḡumūni wu ygūlu, "mālk w mā lattiārikḥ --- ʔishna, w šḡufna annu ttārikḥ w Juḡhrāfyā šār lahum dakātra."

Vocabulary

adab *n.pl.* ādāb
 ʔabīb *n.pl.* aḡibba
 ʔabīb nisāʔi
 ʔashīra *n.pl.* ʔashāyir
 garya nāʔya
 hanna/yihanni *v.tr.*
 ḡakīm *n.pl.* ḡakama
 baḥṣar *n.coll.*
 ikḥtišāši *adj.*
 niswān *n.*
 tawliḍ *n.*
 sālfā *n.pl.* sawālīf
 lēla min allayāli
 ʔarg *n.*
 minʔaḡi *pass.part.*
 mazūr *pass.part.*
 atraḡḡa/yitraḡḡa *v.tr.*
 dakhīlak
 ḡābīla *n.pl.* -āt
 mʔassara *adj.*
 bi ḥudūʔ
 iḡtirāḡ *n.pl.* -āt
 anḡad/yinḡid *v.tr.*
 atḡāḡar/yatḡāḡar *v.intr.*
 nabaḡḡ *n.*
 fulān alfulāni

literature
 doctor, physician
 obstetrician, gynecologist
 clan, tribe, family
 remote village
 to congratulate
 physician; wise
 human beings
 specialized
 women
 delivering (of babies); generating
 story, tale, fable
 one of those nights
 knocking
 disturbed, bothered, annoyed
 frightened
 to beg for; to plea for s.th.
 if you please; I beg of you
 midwife
 difficult, hard
 calmly
 objection, opposition
 to deliver, save, rescue
 to pretend
 pulse
 Mr. So-and-So

Notes

1. *J6: they came.* Cf. MSA *Jāʾu*. In Hijazi Arabic this irregular verb always ends in *ū* instead of *u* in the 3rd person plural perfect.
2. *yiħannūh + bi: they congratulate him.* Cf. MSA *yuhanniʾūnahu*. Note the deletion of the *i*, the *-na*, the final vowel, and the glottal stop.
3. *niswān: women.* This is the plural of *imraʾah* (pausal form). Other plural forms are *nisaʾ* and *niswa*. Although *niswān* occurs in MSA, it is not used as much as the other two forms.
4. *ħayzallimma: he will tell us.* This verb occurs in MSA but with a different meaning.
5. *sālfā: story.* This is a loan word from MSA. Hijazi Arabic has derived from this noun the verb *sōlaf*, impf. *yišōlif*, to chat.
6. *khēr nshālla: (I hope it is) good if God wills, I hope there is nothing wrong.* This expression is used after someone says that he has news for you. This is an optative construction expressing the wish that the news is good.
7. *dakhṭlak: Please, I beg you.* This construction occurs with the same meaning in Hijazi Arabic as well as in many Arabic dialects.
8. *ihag: Hurry up, impf.* This verb occurs in MSA but with a different meaning. MSA *asrīʿ* text for examples.
9. *ħamman:* This particle preceding the impf. form of the verb denotes an ongoing action (progressive tense). *ħammān* is another variant.
10. *ħamalōni: They carried me.* When a pronominal suffix is added to the 3rd person plural, perfect form of the verb, the *u* is changed to a stressed *ō* as is the case here.
11. *ħamminu (bālkum): Feel at ease, don't worry.* Cf. MSA *ħamīnu* with the deletion of the glottal stop and the compensatory gemination of *m*.
12. *tawhum:* This lexeme plus a pronominal suffix placed before a verb means *just* in the sense of recently completing an action.

Selection Twenty

intigād ijtīmāʿi muḥḥik¹

ħandi ṣadīg ismu maṭlag illi intu kullikum *khābrīnu*. kull ma ṣadīgi ḥāda yirkab assayyāra ḥagḡatu yikhṭur ħala bāli attāṣil bi winsh *ħashān* yiḡi yijurru. marra aḷa maṭlag ġindi, kān *khāyif* marra. lamma *shuftu* gult li nafsī, "yikfāni *sharru*², allāh yiḷam *esh* almushkila, alyōm yōmi." lamma waṣal gultu, "abshir, *esh* tibgha bas?" gāl, "abgha bagara." gultulu, "esh gult? tibgha bagara? inta tinkhāni ħala bagara?" gāl li, "naem ana abgha bagara. ya rēt *tshufi* bagara minshān tilhas rāsi mitl abu rās aṣṣaḷ³ illi nasharat alwikālāt šūrātu maḡ bagara gabl yōmēn. ḥād hu lḷilāḷ li ṣṣalaḡ, w ana ya *khūk*⁴ ġindi *mashrūc* salaḡ w aḷub aḥaḍḍir alḷilāḷ gabl ma tistawi *mushkila*." ana šurt miḥtār bi amri wu ḥāwalt afahhim ṣadīgi inni mā aḡrif iza kān fi sūg li lbagar. fa ana mā aḡrif mīn ġindu bagara mumkin yibṭiḡha lana, aw yiḡirna yāha minshān yikūn laha *sharf* laḡs ṣaḷat ṣadīgi maṭlag, illi lamma lwāḥad yishūfha yifakkir annha zuḥlēga⁵ bi ḥāḡif. fa *ħashān* aksab riḍāh, ḥāwalt ignaḡu bi ġadam maḡrifiti bi anwāḡ albagar. fa šurt adawwir ḡalēha zay tadwīrkum ħala ṣṣudg fi lṭukkuzyōnāt⁶. iḡtaraḡt ħala ṣadīgi nṭibu ħanza⁷, min annōḡ illi byidkḥul ḡalēk iza fataḡt bābak fi lḡay alfulāni. wu iza kān min aṣṣaḡab alḡuṣūl ħala ħanza, mumkin nidawwir ħala tōr⁸ mā yiḡrif *esh* yaḡni iṣhārāt almurūr.

ṣadīgi maṭlag mā aḡtanāḡ lā bi ḥāda wu lā bi ḥadāk. hammu lwāḥid hu maṣḷaḡat ṣaḷatu. fa gultu, "esh raʾyak nidawwir ħala bissa *ħashān* tibga tilammīḡ ṣaḷatak ilēn yiḷlaḡ fiha *shaer* mitl ma byizraḡu lʾarṣifa bi lʾiṣhārāt liktīra illi mā fi lūzūm li muḡdamha." lākin ṣāḥibi mā gabal kull ḥādi lʾiḡtirāḡāt wu gāl iza biyinaffiz kull ḥādi lʾiḡtirāḡāt ḥaṭṣīr ṣaḷatu ḡaḡl li taḷārib alʾalsina ṭawīla⁹ wu lḡaṣīra li makhḷūḡāt allāh. wu huwwa hayṣīr ġindu ġugda nafsīyya. ḡayitkhayyal annu fi lisān fōg rāsu dāyman, fēn ma rāḡ w fēn ma ja. maḡ innu rafaḡ kull iḡtrāḡāti, ana mā yiḡiṣt zayma yiḡistu min muḡāwalat maḡrifat sir ḡhala lmuḡir ġindana. yiḡzar annu mukḡ ṣadīgi mzargan wu mā yibgha illa lisān bagara, fa ḡtaraḡt ḡalē iza lāga bagara biḍūn ma akōn mawḡūd, lāzim yimsaḡ rāsu gabl kull *shī* bi samn bagari¹⁰ māhu muḡshūsh mitl alḡāda ġind illi yibṭiḡ.

Vocabulary

intigād *n.pl.* -āt

ijtīmāʿi *adj.*

criticism; critique; satire

social

muḏḥik *adj.*
 winṣh *n.*
 aḃṣhir *v.impr.*
 nakḥa/yinkḥa *v.tr.*
 laḥas/yilḥas *v.tr.*
 abu rās aṣḻaḻ
 miḥtār *adj.*
 ʕār/yiʕār *v.tr.*
 zuḥl̥ga *n.*
 riḍa *n.*
 ṣuḍg *n.*
 ukkazyōn *n.pl.* -āt
 iḡtarah/yiḡtarāḥ *v.tr.*
 ʕanza *n.pl.* -āt
 tōr *n.pl.* tīrān
 lammaʕ/yilammīʕ *v.tr.*
 raṣīf *n.pl.* arṣifa
 iḡtirāḥ *n.pl.* -āt
 makḥlūg *n.pl.* -āt
 ʕugda nafsīyya
 yiḥs/yiyyas *v.intr.*
 mukḥ *n.*
 mzargan *adj.*
 samn bagari
 maḡḥshūsh *adj.*

funny
 tow truck; winch
 just name it! go ahead!
 to incite; to challenge, urge forcefully
 to lick
 bald-headed person
 confused, bewildered
 to lend
 slippery slope
 approval, acceptance
 truth
 sale
 to suggest
 goat
 ox
 to shine, polish
 sidewalk
 suggestion
 creature; created
 mental/psychological complex
 to give up hope, despair
 brain
 stubborn
 clarified butter (made of cow's milk)
 corrupted, debased; adulterated; cheated,
 fooled

Notes

1. *intigād [ʔitimāʕi] muḏḥik*: a funny social satire. One cannot criticize the government or the society openly in most Middle Eastern countries. Social satire is usually characterized by the use of a joke or of symbolism as in this selection.
2. *yikfāni ṣḥarru*: May [God] protect me from his evil. This expression is borrowed from MSA, and is common in most Arabic dialects.
3. *abu rās aṣḻaḻ*: the bald-headed man, (*lit., the father of a bald head*). This expression is very common in Hijazi Arabic. The word *um, mother*, is used in the same manner.
4. *w ana yā khūk*: and I, your brother. The initial vowel of a noun is usually deleted when it is preceded by the vocative particle *yā*. This construction is not used in MSA, but it is very common in colloquial Arabic.

5. *zuḥl̥ga*: a slippery slope. The MSA verb *zaḥlaqa* *slide, roll*, is the source of this noun. Cf. MSA *zaḥlaqah* with the common change of *q* → *g* and the vocalic change of *a* → *u* and *a* → *ē*. Such a vocalic change is not unusual in some Arabic dialects.
6. *aṣḻuḍg fi lʔukkazyōnāt*: the truth in sale (prices). Hijazi Arabic borrowed the word *ukkazyōn* from French and gave it a regular feminine plural.
7. *ʕanza*: goat. In some parts of the city there are still some people who own goats and let them loose. The criticism here is quite vague, and it is not clear whether it is directed at the lack of regulations concerning this problem or at the owners themselves.
8. *tōr*: a bull, an ox. Cf. MSA *ṭawr* (pausal form) with the common change of *θ* → *t* and the *aw* → *ō*. The *tōr* is a symbol for a lack of good manners and proper etiquette. Thus the text describes the person who does not abide by the traffic regulations as being uncivil.
9. *alsina ʔawla*: long tongues. The expression *lisānu ʔawil* is also used in most other Arabic dialects to indicate a person who gossips and does not keep a secret.
10. *samn bagari*: clarified butter. This kind of butter is a basic ingredient in the Saudi native dish *alkabsa*. People can tell when grocers adulterate this product.

assāga lʾislāmiyya wu mazāyāha

hādi mugābala maḡ mukhtariḡ assāga lʾislāmiyya, addaktōr almuhandis ibrahīm ṣalāh.

- Q. kēf atkawwanat fikrat hāda lʾikhṭirāḡ, w kēf badēt¹ tanfizha?
- A. awwalan, ana insān muslim w atsharraf bi khidmat alʾIslam. ġindi² ʿiddat ikhtirāḡāt sābga. mawāḡiḡ aṣṣalā w ittiḡāh algibla³ kānat mushkilat almuslimin fi urōbba. min hina khatar ʿala bāli fikrat assāga, w badēt fi tanfizha ʿām 1977. thaggagat hādi lʾikra baḡd sabʿ sinin min albuḡūt w taḡarib almuḡāḡ. lākin, alḡamdu li llāh tamm taṣṡil hāda lʾikhṭirāḡ alwaḡid fi lʿālam, fi swīṣra w ingaltra w lyabān, w hon kong w singhafūra w fi katīr min adduwal aṣṣiḡniyya.
- Q. eṣh hi fawāḡid w mumayyizāt hāda lʾikhṭirāḡ?
- A. assāga tāl ʿumrak⁴ sahlal alʾistiḡmāl. yigdar yistaḡmilha lʾinsān alʿādi bidūn ay marḡaḡ. sāḡat alʾid hādi mbarmaja li miyyat sana⁵, w tiḡtawi zākiratha ʿala miyya wa arbaḡaṣhar dawla murattaba ḡasab alḡurūf alʾabjadiyya. bi muḡarrad addaḡḡ ʿala zir wāḡad bas btaḡṡik ʿala shāshatha asāmi lʾilād, w inta brikhtār albalad illi tridu. wu btaḡṡik utumātikiyyan attawḡit alḡiṡri, wu ttawḡit ashshamsi w mawāḡid aṣṣalā w ittiḡāh alkaḡba lmuḡarrama, wu btaḡṡik kamān mawḡie almakān alḡuḡrāfi. fi nafs alwaḡt bitwarrik attawḡit almahalli, alyōm w shshahr w ssana bi nnidāmēn ashshamsi w lḡamari. hādi ssāga alla hadāk⁶ laha fawāyid tānya li ashkhāṣ mitl aṡṡayyārīn w lbaḡḡāra w lʾifakiyyīn, w fiha maḡlūmāt muhimma li lʿaskariyyīn wa li rḡāl lʾaḡmāl fi safarhum.
- Q. gullana baḡd almahākil wu ṣṣuḡbāt illi wāḡataha fi taṣmīm w ṣināḡat hādi ssāga?
- A. awwalan sawwēt sāga ḡagat maktab sanat 1981 bi hādi lmuwāṣafāt, biṡṡaḡḡil ʿala baṡṡariyya, w baḡd ma najahat attarriba ḡagati badēt mashrūḡ taṣmīm sāḡat lʾid. taṣṡiḡha kān aṣḡab bi katīr min sāḡat almarkab, min nāḡiyat taṣmīm kumbyūtar fiḡ kull hādi lḡisābat arriyadiyya wu lʾifakiyya lmuḡagada yigdar yishṡaḡḡil bi baṡṡariyya 1.5 volt w mā yisrif ay ṡaga tuzkar. fa lmuḡkila kānat fi taṣḡḡir alḡajm. lākin alḡamdu li llāh najahṡ fi taṣmīm alkuḡbyūtar w tamm taṣṡiḡ assāga baḡd sanatēn.
- Q. inta khāyif min taḡlid ashsharikāt almunāṣa li hāda lʾikhṭirāḡ?
- A. fi ʿiddat muḡāwalāt li taḡlid, lākin muḡtamal tākhḡudhum sanatēn aw talāṡa baṡta yiwsalu li asrār hādi ttaknōlōḡya lmitḡaddma, w maḡ hāda ḡanākḡud lʾiḡrāṡāt alkalāla li ḡimayāt hāda lʾikhṭirāḡ lʾislāmi.
- Q. eṣh hi umniyataḡ fi lḡayā?

- A. annu yihdina llāh li lkhēḡ dāyman, w annu kūn ummat lʾislām ṣaf wāḡad w ḡalb wāḡad w id wāḡda fi naṣḡr addīn aṣṣaḡiḡ.

Vocabulary

maziyya *n.pl.* mazāya (the pl. form is more common)

algibla *n.*

mukhtariḡ *act.part.pl.* -in

ikhṭirāḡ *n.pl.* -āt

insān *n.*

khatar ʿala bāli

thaggag/yithaggag *v.pass.*

baḡt *n.pl.* buḡūt

taḡriba *n.pl.* taḡarib

muḡni *adj.*

taṣṡil *n.*

wāḡid *adj.*

swīṣra

singhafūra

fāyda *n.pl.* fawāyid

mumayyiza *n.pl.* -āt

marḡaḡ *n.pl.* marāḡe

mbarmaj *pass.part.*

iḡtawā/yiḡtawā + ʿala *v.intr.*

zākira *n.*

murattaba ḡasab alḡurūf lʾabjadiyya

harf *n.pl.* ḡurūf

bi muḡarrad

zir *n.pl.* zrār

shāsha *n.pl.* -āt

utumātikiyyan *adv.*

ṡayyār *n.pl.* -īn

baḡḡār *n.pl.* baḡḡāra

falaki *n.pl.* -īn

merit, virtue; advantage; superiority.

direction facing the **kaḡba** in Holy Mecca. Every Muslim has to face the 'qibla' while praying

inventor

invention

human being; mankind

occurred to my mind

to be fulfilled; to be achieved

research

experiment; experience; temptation

tiring

registration; recording, tape recording;

(here) having an invention patented

solitary, the only one

Switzerland

Singapore

benefit, gain, profit; interest (on money)

distinguishing feature, distinctive mark

reference; resource; origin

programmed

to contain, include

memory

arranged in alphabetical order

edge; (here) letter of the alphabet

as soon as, at the very moment when

when, push button, bud (of plant)

screen (of a television, a computer, a watch)

automatically

pilot

sailor, seaman, mariner

astronomer; astronaut

- mā yisayyib shunat l'īd ʔala l'arq aw alkarāsi bēn ma⁹ yigīs almalābis wu l'izām ʔashān mā tiʔarraḍ li nnashl.
- min almufaḍḍal fath ḥisāb fi lbunūk alʔarabiyya fi faransa. min l'ʔaḥsan istiʔmāl alkarāt wu shshikkāt assiyāḥiyya.
- ʔadam almuḍālagha fi libs alḥula wu lmujawharāt allī tiʔarriḍ l'īnsān li lkhaṭar.
- girāyat gāyimat l'ʔakl gabl aṭṭalab wu ttaʔkīd min alʔasʔār waḡt addafʔ w iḍāfat alkhidma ʔala l'fatūra.
- aṭṭalab min idārat alfunduḡ attawḡiʔ ʔala kull fātūra min gibal almuṣṭāf w min gibal afrād alʔēla haggatu, wu ttadḡiḡ bi lfawātīr gabl almughāḍara.
- wu bi ma annu gawānīn assēr tikhtalif fi baḡḍ albulḍān, iḥna nishaddid ʔala l'īntibāh ʔala l'ʔaṭṭal w ʔala kubār assin lamman yiʔburu shshāwāriʔ ʔashān tajannub alhawādis almuʔma.

Vocabulary

irshād *n.pl.* -āt
muṣṭāf *n.pl.* -īn
sayyaf/yisayyif *v.intr.*
khalāl
muʔakkkharan
asnāʔ
duwal l'ʔaḡḡāʔ
makkan/yimakkin *v.tr.*
maḡḡa/yimaḡḡi *v.tr.*
khālī *adj.*
matāʔib *n.pl.*
tiʔarraḍ/yiʔarraḍ *li v.intr.*
aṭʔammal/yiʔammal *v.tr.*
akḡad bi ʔān l'ʔiʔtibār
l'umūr ḡādī
mujawharāt *n.*
awrāḡ māliyya nagdiyya
muṣāḡara *n.*
mablāḡh *n.pl.* mablāḡh
īdāʔ *n.*
sandūḡ amānāt
nāzil fi
majhūl *pass.part. pl.* -īn

instruction; guidance; information; advice
summer vacationer
to spend the summer vacation
during, through
lately
during, while
member countries
to enable s.o.
to spend (time); to stay
empty; free from
troubles, pains, discomforts; difficulties, hardships
to be exposed, be subjected
to hope; to expect; to meditate
to consider
the following items/matters
jewelry, jewels, gems
money, cash
confiscation, seizure
amount
depositing, consigning
safety deposit box; baggage checkroom
lodging at, staying in
unknown

tajannub *n.*
biḡḡ *n.coll.pl.* -āt
waṣl *n.pl.* wuṣūlāt
tuḡma *n.pl.* -āt, tuḡam
ḡu bi nafsu
murāḡaba *n.*

biḡḡ murāḡaba
ḡāṣ/yiḡīs *v.tr.*
malābis *n.coll.*
nashl *n.*

fath ḥisāb
shēk siyāḡi
mubālagha *n.*
ḡula *n.coll.*
ḡāyimat l'ʔakl
īḡāfa *n.*
khidma *n.*
fatūra *n.pl.* fawātīr
min gibal
tadḡiḡ *n.*
intibāh *n.*
muʔlim *adj.*

avoiding
goods, commodities
receipt, voucher
accusation
he himself
observation; supervision; surveillance, inspection; control; censorship (of the press)
unattended
to try on, fit on
clothes
snatching; stealing; extricating (from danger, difficulties, etc.)
opening a (bank) account
traveler's check
exaggeration; extravagance
jewelry
menu
adding, annexation
tip; service
invoice, bill
on behalf of
doing with precision/exactness/accuracy
paying attention, awareness
painful

Notes

1. **naṣīyih:** *advice.* Cf. MSA **naṣīḡah**, pl. **naṣāḡih** (pausal forms). Note that the **hamza** becomes **y**, a very common phenomenon in Hijazi Arabic.
2. **asmāʔ:** *during.* Cf. MSA **asmāʔ** with the usual Hijazi Arabic shift of **θ** → **s** and the deletion of the final vowel. The student should also expect to hear the MSA pronunciation.
3. **yimaḡḡi:** *spends (time).* MSA does not use this form; it uses **amḡa**, impf. **yumḡi**.
4. **lā samāḡh allāḡ:** *God forbid (lit., May God not permit).* This expression is used in mentioning that something bad might happen. **allāḡ lā yismaḡ** is also common.
5. **bniʔammal:** *we expect (lit., we look attentively; we meditate).* The **b-** prefix is added to the indicative form of the verb when it has habitual, progressive or future meaning. MSA uses this verb form to mean *to look attentively; meditate; ponder*. The correct MSA verb form in this case is **naʔmalu**.

6. **bēn**: *between, among*. Cf. MSA *bayna* with the common Hijazi Arabic shift of *ay* → *e* and the deletion of the final vowel. When two parties are mentioned, the word **bēn** may be used twice. Pronouns are suffixed to **bēn**, e.g., **bēnha wu bēnu**, *between her and him*.
7. **barra lmaḥal**: *outside the store*. This is a typical Hijazi Arabic construction. MSA uses **khārij addukkān** (pausal form).
8. **tinirak**: *be left*. The prefixes *an-*, *in-* and *at-* are added to a perfect transitive verb to obtain the passive form of the verb. See this text for more examples.
9. **bēn ma**: *while*. Cf. MSA *baynama*. **ma** following the preposition **bēn** functions as a temporal conjunction.

Selection Twenty-Three

ṣadīgi lmutṭib

ḡindi ṣāḥib lā yihizzu ṭarab w lā yizjibu ṭaḡab.¹ aḥkāmu fi nnās titwaggaf ḡala magāyīs mā staḡmalha min ḡablu w lā naḡid w lā yiftakir fiha majnūn w lā ḡaḡil. kull ma² yiṣḥūfani jāy yibda huḡumu ḡala ṣṣaḡāfa wu ṣṣuḡufiyyīn wu lʔudaba wu lmutʔaddibīn. ḡāwalt ignaḡu innu ana mū ḡumda³, wa lā naḡīb fi ṣṣaḡāfa, wa lā ana min aṣḡāb almasḡāwir. lākin kull ḡāda lkalām mā nafaḡ.

marra jarraḡt aksab wuddu a ḡaḡfu fakḡtart⁴ arbāḡ kutub, kull annuḡḡād ḡālu innaha muḡimma w tamīna. gaddamt ḡadōla lkutub li ṣāḡibi kahadiyya ṣaḡḡira w kaḡurbūn muḡādana larubbama⁵ artāḡ min lisānu, w aslam min ḡadāyfu w niraḡnu, w tikḡlaṣ masʔiliyyati ḡan aṣḡāfa wu ṣṣuḡufiyyīn.

astalam ṣāḡibi lkutub w ḡallabhum min kaf li kaf bi suḡḡriya, ḡassēt innu yikḡtabir waznahum, w mā aktaras li ḡanāwīnhum w mā kallaf nafsu⁶ yijalliḡ ḡala ḡāymat almuḡḡawayāt ḡaḡḡathum. lākinnu zamm ṣḡāfu⁷ w ḡawwas ḡawāḡbu w ḡāl, 'ḡullak raḡyyi bukra⁸.'

ana kunt migḡaniḡ innu mahma kān mawḡūḡ ḡadōla lkutub, alwāḡad yiḡḡāḡ li ḡiddat ayyām ḡaṣḡān yigraḡhum. wa lākin aṣḡarēt alyōm bi bukra. fabḡḡalliṣ bi nafsī lyōm, w ḡḡalli ykūn fi bukra illi ykūn.

w aḡa bukra, w aḡa ṣāḡibi ḡāmil lʔarbaḡ kutub. wu ḡḡaham zōḡi⁹ bi ḡḡaḡḡallu w innu ḡaḡāfati ṣaḡḡiyya, w ḡād min ḡadīd ḡuṣḡuwānat aṣḡāḡāfa wu ṣṣuḡufiyyīn. w astashḡad bi ḡafāḡat lli katabūhum 'sālim' aw 'sālmīn.'

ḡalḡīn aḡḡarīf inni ḡaṣḡakkakt fi aḡkāmi ṣṣābḡa ḡala ṣḡaḡḡiyyat arriḡḡāl. kān ḡīndi taraddud, 'yā tura huwwa muḡaḡḡaf ṣḡāyif ḡālu¹⁰, aw jāḡil ḡāmil ḡālu¹¹ fahmān?' w ḡaṣḡān arayyih w astariḡ ḡarrat aḡzumu li lkitāba. w jā baḡd ayyām yihmil almagāl ḡaḡḡu 'alyatīm' baḡd ma ṣawwaru, li annu ḡḡāf yidīḡ aw ana aḡmilu 'lā samāḡ lḡāh.' w yikfi innu ḡunwān almagāl ykūn 'mīn aṣḡḡaḡ abu zēd aw ḡantara.' li ḡāda ṣṣabab ḡarrat anni akūn aṣḡḡaḡ min lʔitnēn w aktub kull ḡiṣṣati

maṣu. rubbama girāyatha ḥatinfāḥ mawḍūḥ taʿammulāt ʿālim mutjahil aw jahil mutaʿālim. w lak allāh yalli abtalāk azzamān bi mitl šāhibi.

Vocabulary

hazz/yihuzz v.tr.

ṭarab n.

ʿaḵab n.

atwaggaf/yitwaggaf + ʿala v.intr.

maḡāyīs n.

nāgid act.part.pl. nuggād

maḡnūn adj.pl. maḡānīn

ʿāgil adj.

huḷūm n.

ṣahāfa n.

adīb n.pl. udaba

maṣḥawir n.

kasab/yiksab v.tr.

wudd n.

ʿatf n.

tamīn adj.

hadiyya n.pl. hadāya

ʿurbūn n.

muhādana n.

rubbama adv.

arāḥ/yināḥ v.intr

gadīfa n.pl. gadāyif

gallab/yigallib v.tr.

kaff n.pl. kuḷūf

sukhriya n.

wazn n.pl. awzān

aktaras/yiktari + li v.intr.

kallaf nafsu

ḡāymat almuḥṭawayāt

zamm/yizimm v.tr.

gawwas/yigawwis v.tr.

ḥāḡib n.pl. ḥawāḡib

to shake

music; delight, pleasure

wonder, astonishment

to depend on, be based on

measures, standards

critic

crazy; fool

wise

attack, raid

journalism

scholar, one who is learned (in

literature); (here) author

consultation

to win, gain

friendship, amity

sympathy

valuable

gift

token, symbol, pledge

truce, suspension of hostilities, armistice

maybe, perhaps

to rest

missile, projectile, rocket

to turn, turn over

palm; glove; (here) hand

sarcasm

weight

to care for; to pay attention to

to take the trouble to do

table of contents

to pursue (the lips); to tie up, fasten,

tighten

to bend, curve; to arch (the eyebrow)

eyebrow

muganiḡ adj.

mahma

attaham/yattahim v.tr.

zōḡ n.

takḥalluf n.

sathiyya adj.

ḡustuwāna n.

astashhad/yastashhid + bi v.intr.

tafāha n.

sālim aw sālīm

tashakkak/yitshakkak + bi v.intr.

shakhsiiyya n.

taraddud n.

yā tura

shāyif ḥālu

jāhil adj.

ʿāmil ḥālu fahmān

garrar/yigarrir v.tr.

ʿazam/yiʿzim v.tr.

yatīm n.pl. aytām

ṣawwar/yiṣawwir v.tr.

dāḡ/yiḡiḡ v.intr.

hamal/yihmil v.tr.

lā samaḡ allāh

aṣḡaḡ adj.comp.

rubbama adv.

taʿammul n.pl. -āt

ʿālim n.pl. ʿulama

abtalā/yibtali + bi v.intr.

convinced

whatever, no matter what

to accuse

taste, inclination, liking

backwardness, underdevelopment

superficial, external, on the surface

(phonograph) record; cylinder (of an engine)

to quote; to refer to; to die as a martyr, a hero

silliness, stupidity, insignificance, paltriness, tastelessness

whoever they are, whether this or that

to doubt, be skeptical

personality

hesitation, hesitance

I wonder if...

conceited

ignorant

acting clever, pretending to be intelligent

to decide

to invite

orphan

to make copies of; to draw; to take a picture of

to be lost

to ignore, neglect

God does not permit, God forbid

more courageous

maybe

devotion, hope; inspiration

scientist, scholar, learned person

to be afflicted, plagued

Notes

1. **lā yihizzu** (arab w **lā yizhibu** **ʿaḡab**: *nothing pleases him (lit., music does not move him and wonders do not please him)*. This expression is very common in Hijazi Arabic dialects as well. It is used to describe a person who is very hard to please.

2. **kull ma:** *whenever*. When **kull** is followed by **ma**, it functions as a subordinating conjunction and may only be followed by a verbal clause, e.g., **kull ma yishūfani jāy yibda hujūma**, *whenever he sees me coming he starts his attack*.
3. **ana mī ʿumda:** *I am not someone important*. This expression is very common in Saudi Arabia. For example, **ahlan wu sahan bi ʿumda**, *welcome honorable sir*.
4. **fakhtart:** *I chose*. Cf. MSA **fakhtartu** with the deletion of the final vowel. The particle of classification or gradation **fa** indicates coordination together with the idea of development in the narrative. Many educated Saudis use **fa** when talking about an event or telling a story.
5. **larubbama:** *maybe*. This is a loanword from MSA (The narrator of the story is an educated Saudi.) The particle **la** is often prefixed to **rubbama** to imply a greater probability or a stronger expression of a wish.
6. **mā kallaf nafsu:** *he didn't even bother to, he didn't take the trouble to...* This expression is very common in most Arabic dialects.
7. **zamm shāfu:** *He pursed his lips*. With respect to the parts of the body that occur in 'pain', most Arabic dialects refer to them by the plural form, not by the dual, i.e., **shāfu** for **shafate**, **hawāʾibu** for **hājibē** and **kūfu** for **kaffē**. MSA pl. form of **shafah** is **shifāh**. Note that in Hijazi Arabic the **h** is substituted for **f** before the pronominal suffix.
8. **bukra:** *tomorrow*. This word is often used loosely in Arabic dialects. Most speakers use it to imply *some time in the future*. This word occurs in MSA, but there it means *early in the morning*, e.g., **ataytuka bukratan**, *I came to you early in the morning*.
9. **zōgi:** *my taste*. Cf. MSA **ḥawqī** with the common Hijazi Arabic changes of **ḥ** → **z**, **aw** → **o** and **q** → **g**.
10. **shāyif ḥālu:** *conceited*. This expression is pure colloquial Arabic. **shāyif** is the active participle of the verb **shāf**. MSA uses **mutakabbiru** instead.
11. **ʿāmil ḥālu (fahmān):** *He thinks he is clever, intelligent*. This is another pure colloquial Arabic expression. It is used when someone pretends to be something he is not. MSA uses **yataʿāsharu bi annahu fahmūn**.

Selection Twenty-Four

aghrab¹ gīṣaṣ almukhaddirāt fi lmamlaka

Jarīda suʿūdīyya naṣharat gīṣaṣ qharība ʿan mushkilat almukhaddirāt fi lmamlaka. gīṣa ʿan sawwāg siyyāra gatal talatīn ḥajj. wu tātāya ʿan wāḥad sabbab ḥarg ʿarīs wu ʿarūsatu wu garāyibhum fi lēlat azzafāf. wu tātāla ʿan rijāl yitādī ʿala ʿarḍ karīmatu wu yitʿarraf li ʿugūbat alʿīdām, wu lgiṣṣa arrābā ʿan rijāl ḥaf mukhaddir fi kubbiyāt² khamr wu gatal aṣḍigāʾu wu shurakāʾu fi hadīk aljalsa.

kull hadōl algiṣaṣ mū humma riwāyāt min asāʾir shaʿbiyya, wu mū min ḥikāyāt aljadda illi tihkiha li ḥafīdha ʿashān yinām. lākin ḥādī suwar ḥagʿiyya li lmaʾās illi natajat min tafashshi akhd almukhaddirāt bēn jamāʿāt min afrād mujtamaʿna lli ʿāsh li fatra min azzaman sālim min ḥādī ssumūm algatāla³.

alliawā? muḥammad huwwa ḥayjāwib kull alʿasʿila ʿan mushkilat almukhaddirāt fi lmamlaka. huwwa aʿāna furṣa ʿashān niḥāwar maʿ ʿadad min almasjūnīn bi sabab gaḍāya lmukhaddirāt ʿala ikhūlāf tawarruṭhum fiha. minhum kānu muharribīn wu minhum muraʾwījīn, wu minhum mustaʿmilīn wu wuṣaʾa⁴. ihna ḥanirūḍ algaḍiyya guddām aṣhshaḥb, wu inṣhāʾ allāh bi ḥād almajhūd ḥanzarraf arraʾiy alʿām ʿan annatāy alkhafīra wu lʿadrār annāṭja min taʿāzī lmukhaddirāt

- saʿādat alliawā?, kēf mawkin tintashir almukhaddirāt bi ḥādī ṣṣūra bi rruḥm min attashḥid ʿala gafi mawānī? lmamlaka lbaḥriyya wu lbarriyya wu ljawwiyya fi wajh almuḥarribīn?

- awwalan ana aftakhir wu aʿtazz bi kull juḥūd rijāl aljamārik wu silāḥ alḥudūd li tawgīf ʿamaliyyāt attahrīb bi kull ḥazm wu guwwa. lākin jarīmat almukhaddirāt hiyya jarīma munazzama, wu illi yirtikbūha byilʿabu adwār mutaʿaddida wu bitighayyar bi šūra mustamirra. mid ma ygūl almatal, "alḥāja umm alʿikhtirāʿ," fa binshūf ʿiṣābāt attahrīb bitsawwi kull alʿasālīb wu ṭturug illi timakkinnhum min tadkīl ḥādī ssumūm ila lmamlaka.

dalḥīn khallīna nitkallam ʿan fiʾāt almutaʿmilīn bi lmukhaddirāt wu lʿugūbat aṣṣārma ḥaggōnhum.

1. almuṣawwīl huwwa illi yistakhdīm zakāh⁵ wu mālu ʿashān yimawwīl ʿamalīyyāt attahrīb bi jamīʿ alʿiḡhrāʾāt almuḡhtalfa ʿashān yihaggig ahḡāfu lmadīyya. almuṣawwīl yuṭtabar rās alḡayya.
2. almuḡharīb huwwa illi yitwalla ʿamalīyyāt nagl wu idkḡāl almuḡhaddirāt li lmanātiḡ. ḡāda yuṭtabar Jisr ashshar. ḡadōl alʿitnēn ʿugūbathum kḡamstaṣh sana siḡn, wu ḡharāma ʿashara alf riyaḡ al maṣ ʿugūbat aljald.
3. sharik almuḡharīb huwwa illi yisāʿid wu yitāwan maṣ almuḡharīb fi ʿamalīyyāt attahrīb. ḡāda shshakhṣ ʿugūbatu sabʿa sinīn siḡn wu lfaṣḡ min alḡidma iza kān muwazzaf.
4. almuḡdi huwwa aṣṣadīḡ alʿaduw illi yitzayyin li aṣḡābu ʿashān yishallijehum ḡatta yitāzu ḡādi ssumūm alfattāka wu yihḡīhum yāha bidn muḡābil. ḡāda huwwa jalīs asūʾ? wu yuṭtabar akḡtar min almuṣawwīl. ʿugūbat almuḡdi kḡams sinīn siḡn wu ḡharāma ʿashara alf riyaḡ al maṣ ʿugūbat aljald.
5. almuṣawwīl huwwa illi yilḡab dōr attāʾir wu lmuwazziḡ li ḡādi ssumūm wu yuṭtabar almuṣawwīl alḡaddām. wu yitāḡbūb zay ma yitāḡibu almuḡdi.
6. almutaḡāṭi huwwa lḡadaf alwaḡīd ḡaḡ ʿamalīyyāt attahrīb, wu fi lḡḡālīb yikūn shshakhṣ marīd aw muḡhra. ḡāda yinsajan sanatīn maṣ ʿugūbat aljald illi yigarrīha lḡakīm ashsharṣi.

kḡallīni aḡul innu ṣadar amr min ṣāḡīb assumuw almalaki nāʿīb wazīr addāḡḡhiliyya bi tashḡīr almuḡharībīn wu lmuṣawwīlīn bi naṣhr ṣuwarḡum fi ṣuḡūf almalḡaliyya wu tanḡīz ʿugūbat aljald ʿalēhum ʿalanan fi amākin ʿamma minḡān yikūnu ʿibra li kull wāḡad yifakkir bi ḡāda lʿamal alʿiḡrāmi.

Vocabulary

aḡhrab *adj.*
 ḡiṣṣa *n.pl.* ḡiṣas
 muḡhaddirāt *n.*
 ḡaḡ *n.pl.* ḡuḡḡāḡ
 lēlat azzafaf
 aṣṡada/yitadi + ʿala *v.intr.*
 ʿard *n.*
 karīma *n.adj.*
 iḡdām *n.*
 sharik *n.pl.* shuraka
 kḡamr *n.coll.pl.* kḡumūr
 riwāya *n.pl.* -āt

stranger, strangest
 story, tale; problem
 drugs, narcotics; anesthetics, painkillers, tranquilizers
 pilgrim
 wedding night
 to rape; to assault
 honor; width; exhibit
 daughter; precious; generous
 execution, death sentence
 companion; partner
 wine, alcoholic beverage
 story; drama, play

uṣṡūra *n.pl.* asāʿīr
 jadda *n.pl.* -āt
 ḡaka/yiḡki *v.tr.*
 ḡafīd *n.pl.* aḡfād
 maʿṣāt *n.pl.* maʿāsi
 tafashshi *n.*
 samm *n.coll.pl.* sumūm
 liwāʾ? *n.*
 athāwar/yithāwar + maṣ *v.intr.*
 tawarruḡ *n.*

muḡharīb *act.part.pl.* -īn
 muṣawwīl *act.part.pl.* -īn
 waṣīṡ *n.pl.* wuṣāṡa
 raʿīy ʿām
 saʿādat
 bi rughm
 mīna *n.pl.* mawāni?
 baḡriyya *adj.*
 barriyya *adj.*
 jawwiyya *adj.*
 atakḡar/yitakḡir + bi *v.intr.*
 aṡṡaz/yitāzz + bi *v.intr.*
 riḡāl alḡamarīk
 silāḡ alḡudūd
 ḡazm *n.*
 jārī ma munazzama
 atakab/yintakib *v.tr.*

dōr *n.pl.* adwār mutaḡaddida
 iḡḡtarāḡ *n.pl.* -āt
 ʿugūba *n.pl.* -āt
 ʿiṣāba *n.pl.* -āt
 ʿuslūb *n.pl.* asāʿīb
 ṣārma *adj.*
 zaka *n.*
 mawwal/yimawwīl *v.tr.*
 ḡayya *n.pl.* -āt

myth; fable, fairy tale
 grandmother
 to tell (a story); speak
 grandson
 tragedy; misery
 spreading, outbreak
 poison
 major general
 to debate; to interview; to talk
 being in a bad situation/in a bad fix/in a dilemma
 smuggler
 marketer, pusher (of drugs)
 mediator, middleman
 public opinion
 your excellency; happiness
 in spite of
 harbor, port
 sea
 land
 air
 to be proud of, take pride in
 to be proud of, take pride in
 custom officers
 border defense forces
 strictness; strength
 organized crime
 to commit a crime or offense, engage in criminal activity
 numerous roles
 invention
 punishment
 gang
 method, style, way
 severe, fierce; strict
 intelligence, cleverness
 to supply; to finance
 snake

jisr *n.pl.* Jusūr

gharāma *n.*

jalid *n.*

faṣl min al-khidma

atʔayyan/yitʔayyan + li *v.intr.*

fattāka *adj.*

muwazzīʔ *act.part.pl.* -in

mutʔāji *act.part.pl.* -in

mughra *pass.part.*

tashhīr *n.*

bridge

a fine, money imposed as penalty for an offense

lashing

discharge from the service

to be adorned, be made attractive; (here) to seduce

devastating

distributer

user

deluded; tempted, attracted, seduced

exposition, exposé, exposure of something discreditable

Selection Twenty-Five

mugābala maʔ murawwiʔ mukhaddirāt

- ʔsh ismak?

- šālih.

- ʔsh hiyya Jinsiyyatak?

- yamāni.

- ʔsh hiyya asbāb tawgīfak?

- (gāl bi šōt tikhnugu ʔjbārāt alhuʔn) lā ḥawala wala quwwata illa bi llāh². gabaḍu ʔalay li anni arawwiʔ alḥubūb almusahhira. alḥaḡiga anni adnabt w Janēt ʔala nnās w ʔala³ nafsī. alkalām mā yinfaʔ dalḡīn, lākin khallīni agullak anni nadmān ʔala lli sawwētū w ana rāʔiʔ ila llāh aṭlub minnu luṭf wu rrahma.

- inta kunt tiʔrif innu ḥādī lḥubūb mamnūʔa wu fi ʔuḡūbat ṣḥādida li tarwiḡja?

- naʔam kunt ʔarfān wu lākin ashshēʔān wu ḡulasa ssū? aḡhwūni wu nassūni quwwat alʔuḡūba.

- ʔsh allī khallāk tibīʔ alḥubūb?

- abadan wala ṣḡay ḡḡer alkasb almāddi.

- bi gaddēsh⁴ kunt tiṣṡtari lḡabbā w bi gaddēsh kunt tibīʔha?

- kunt aṣṡtari lʔulba bi miyyat riyaʔ w abīʔha bi miyya wa khamsīn riyaʔ.

- izan kunt tirbaḡ khamsīn riyaʔ bi lʔulba?

- naʔam, lākin ṡaddigni rībbḡ alḡarām yiṡīr biḡūn istiḡāda minnu w biḡūn ma ṡḡuss. yṡūb wu yṡūb maʔ rātib ali atḡāḡā min almuʔassasa lli aṡṡtaḡḡil fiha. lamma yikṡtaliʔ alḡalāl bi lḡarām, inēnāthum yṡūbu ʔa lḡarām.

- mata badēt tibīʔ ḡādī lḡubūb, w kunt inta tiṡaʔmilha?

- kunt abīʔha li muddat ṡḡahr ḡabl ma alḡu lḡabḡ ʔalay, wu lākin mā kunt astaʔmilha li annha ṡḡurr aṡṡiḡḡa wu lʔaḡl.

- mā ḡāmak tiʔrif innaha ṡḡurr aṡṡiḡḡa wu lʔaḡl lēsh tibīʔha?

- ḡult lak innu shshēʔān aḡḡwāni w ana nadmān ʔala lli ʔamiltu.

- min humma lʔashkhāš allī tibīʔhum?

- aḡḡlab zabāyni sawwāḡin ṡḡāḡināt kabīra wu ḡallābiyyāt.

- kēf kḡaṡarat ʔala bālak fikrat bēʔ almuḡḡaddirāt?

- taʔarraṡṡ ʔala ṡḡakhṡ kān yisṡtaḡḡil bi ḡādī tiṡṡāra lḡḡāṡra w aḡḡrāni kalāmu

- khabbart idārat muḡāḡafat almuḡḡaddirāt ʔan ṡḡḡbak ḡāda?

Notes

1. **aḡḡrab** comp., super. of **ḡḡarīb**: *stranger; strangest*. Hijazi Arabic uses the pattern aCCaC for forming comparative and superlative adjectives. The comparative adjective is followed by min while the superlative adjective is usually followed by a noun, e.g., **aḡḡmad akbar min ʔali**. *Ahmad is older than Ali*; **aḡḡmad huwwa akbar walad**, *Ahmad is the oldest boy*. Hijazi Arabic also uses the MSA superlative form which consists of the comparative with the definite article al, e.g., **aḡḡmad huwwa alʔakbar**, *Ahmad is the oldest*.

2. **kubbāya**: (*a drinking*) *glass*. This is strictly a colloquial word which is used in many Arabic dialects. MSA **kūb**, pl. **akwāb** or **kaʔs**, pl. **kuʔūs** correspond to this word.

3. **sumūm ḡattāla**: *deadly/lethal poison*. Cf. MSA **sumūmun ḡattālatun** (fully vocalized). This expression is commonly used to describe harmful affects of a physical substance or of an idea on the society.

4. **wuṡāla** pl. of **waṡīʔ**: *middleman; mediator*. Cf. MSA **wuṡaṡḡu** with the deletion of the glottal stop and the final vowel. Note the regressive assimilation of **s** to **ḡ**.

5. **zakāḡ**: *his intelligence*. Cf. MSA **ḡakāḡahu** with the common change of **ḡ** to **z**, and the deletion of the glottal stop and the final vowel.

6. **yāḡa**: *it*. MSA **iyyāḡa** is the cognate of this word with the deletion of the first vowel and the denigration of **y**. When a verb takes two objects in the form of pronominal suffixes, the pronoun of the first person is suffixed to the verb and the other to the particle **iyya-** which immediately follows the verb, e.g., **aṡṡāni yāḡa**, *he gave it to me*.

3. **Janēt ʕala:** *I harmed, hurt.* Cf. MSA *Janaytu* with the common change of *ay* → *e* and the deletion of the final vowel. Note that when this verb takes a direct object it means *to reap, harvest*.
4. **bi gaddēsh:** *How much?* This phrase is pure colloquial Arabic and is used to refer to *time, price, amounts, weight and length*, e.g., *gaddēsh assāʕa?* *What time is it?* *gaddēsh ashtarēt?* *How much did you buy?* *gaddēsh ʕulak?* *How tall are you?* Note that when asking about prices, the word *gaddēsh* is preceded by the preposition *bi*.
5. **yidawwiru ʕalē:** *They are looking for him.* MSA does not use this verb; it uses *bahao*, impf. *yabḥaʕu*. When this verb takes a direct object, it means *to make s.th. round*.
6. **b(i)wuddak:** *do you wish, desire.* This expression is borrowed from MSA, and is widely used in the Gulf dialects.
7. **wagḥa:** *then, at that time, (lit., its time).* Cf. MSA *waqtaʔiḏin*. Hijazi Arabic adds the pronominal suffix *-ha* to any noun denoting time, such as, *yōm, day; lēla, night; sāʕa, hour* to denote *at that day, night, hour*.

Selection Twenty-Six

ḥiwār maʕ šāḥib istudyō yiteāṭa Imukḥaddirāt

- mumkin aʕrif ismak?
- ismi lʔawwal ʕabdallah wu mā aḏunn innu fi ḥāja li maʕrifat ismi lkāmil.
- yā akh, ēsh huwwa sabab sijnak?
- tawarraʕt¹ fi taʕāji lḥubūb almusahhira.
- kēf wagaʕt fi ḥāda šḥarāk?
- fi lḥidāya qḥarrani wḥad min rifāg assū? *wu mā aktarhum² minḥān astaʕmil alḥubūb almusahhira.
- hall admant ʕala lḥubūb almusahhira?
- naʕam.
- min mata?
- min gabi sijni bi šḥahr.
- ēsh hiyya ʕabṭʕat šuḡḥlak illi kḥallatak tiḡtarr tākḥud alḥubūb almusahhira?
- ana ʕindi istudyō tašwīr wu lāzim ašhar fi muḡdam alwagt.
- li annak mudmin lā budd innak tiḡḏayag min baʕḏ lʔaʕrāḏ bi sabab ingīʕak ʕan almukḥaddirāt. šaḥ?
- fi lḥidāya šḥaʕart bi alam šḥadīd wu ḏīg wu iktūʔab w tawattur ʕašabi wu ḥāda kān fi awwal yōmēn min sijni. wu lākin šīḡḡati šārat tiḡḥassan baʕḏ akḥd alʕilāj.
- ḥal assarat almukḥaddirāt ʕala muḡāmalak maʕ annās?
- naʕam kunt lamma ākḥud alḥubūb ašīr mutawattir alʔaʕsāb yaʕni miṭnarfiṣ³ w aḡḥḍab min ay šḥi, wu ašḥur innu lāzim aḡṭadi ʕala lli yiḡḥarrash biyya⁴.
- šār maʕak ḥādis sayyāra bi sabab almukḥaddir?
- lā alḥamdu li llāh. kunt aḡjannab swāgat assayyāra wagt ma ākḥud alḥubūb.
- ēsh ṡus dalḥīn min baʕḏ ma masakūk wu ḡaṡṡūk fi ḥāda lmaḡān?
- ašḥur inni adnabt fi ḡaḡ nafsī⁵ wu aḥli wu awlādi. wu ašḥur bi lḡuḡra lwiṡḡḥa lli ḡādani ilḡa⁶ rafīg assūʔ, lā waffaḡu llāh. ana lʔān tāyib ila llāh subḡānahu wa taʕāla, wu aḡlub minnu lʕafu wu lmaḡḥfira.
- gaddēsh kunt tiḡrif ʕala lmuḡḥaddirāt?
- kunt ašrif ḡawāli talāt miyyat riyaḷ yōmiyyan.
- kunt tiḡrif ʕiḡāb taʕāṭi lmuḡḥaddirāt?
- kunt aʕrif innu fi ʕuḡūba wu lākin mā aʕrif innaha bi ḥādi/šḡūra.

- kēf nōz arriġaya lli tlāgiha fi ssjn?

- arriġaya jayyiba wu lmaġiṣha jayyida, wu lʔahamm min kull shay huwwa allī
niṭallamu min attawġiya ddīniyya, wu idā? ṣṣalāt maġ aljamāʿa, wu lʔistifāda min
almawāʿiġ wu grāyat alkutub annāfa lmawġūda fi maktabat attawġif.

Vocabulary

hiwār *n.*

istudyō *n.*

kāmil *adj.*

tawarraṭ/yitwarraṭ + fi or bi *v.intr.*

gharr/yighurr *v.tr.*

adman/yudmin + ʿala *v.intr.*

aḍjarr/yiḍjarr *v.intr.*

taṣwīr *n.*

sahar/yishar *v.tr.*

tadāyag/yitdāyag + min *v.intr.*

aḡrād *n.*

shaḡar/yishḡur + bi *v.intr.*

alam *n.pl.* ālām

ḍiġ *n.*

iktiʔab *n.*

tawattur ʿaṣabi

ʿilāṭ *n.pl.* -āt

mitnarfiz *adj.*

ghadab/yighdab *v.intr.*

taharrash/yitharrash + bi *v.intr.*

aṭjannab/yiṭjannab *v.tr.*

hufra *n.pl.* hufar

wisikh *adj.*

lā waffagu llāh

subhānahu wa taḡāla

ʿafu *n.*

maghfira *n.*

dialogue, text (of a play); talk,
conversation; (here) interview
studio

complete

to be put in an unpleasant situation, be in
a bad fix, be in a dilemma

to deceive, trick, mislead, seduce; to
dazzle

to be addicted

to have to do something, find it
necessary to do something

photography, drawing

to stay up late

to be bothered by, suffer from
symptoms

to feel

pain

tightness

depression

nervousness, nervous tension

treatment

nervous, edgy

to be angry, mad; to become upset

to meddle with, interfere with, provoke

to avoid

hole; (here) trap

dirty

may God not grant him success

God to whom be ascribed perfection and
majesty

pardon

forgiveness

tawġiya *n.*

idā? *n.*

mawġida *n.pl.* mawāʿiġ

awareness, awakening, enlightenment

fulfilling (a prayer obligation);
accomplishment (of a task)

sermon, religious exhortation, spiritual
counsel

Notes

1. t(a)warraṭ: *I was entangled, embroiled, involved.* Cf. MSA *tawarraṭu* with the deletion of the final vowel and the change of t → ṭ via progressive assimilation.
2. mā aktarhum: *How numerous they are!* Note that mā here is as an exclamatory particle. Although this usage is strictly MSA, it is often used in Hijazi Arabic and in many other Arabic dialects as well.
3. mitnarfiz: *nervous.* This is a loanword from English. The word ḡamūgi is also used.
4. yitharrash biyya: *He provokes me.* This is an MSA verb with the common Hijazi Arabic vocalic change and deletion. The Hijazi Arabic form collocates with biyya or fiyya instead of MSA bi.
5. adnabt fi ḡag nafsi: *I sinned against myself, I have been unjust to myself.* This is a very common expression in many Arabic dialects. The word ḡag here expresses possession.
6. ilha: *to it.* Cf. MSA *ilayha* with the deletion of the diphthong -ay-.

nahḍa ḥaḍāriyya shāmla fi lmamlaka

inta ʿammāl tisʿalni ʿan attagaddum alḥaḍārī fi lmamlaka. šarāḥa, mā aʿrif min fēn abda¹. almamlaka, ʾāl ʿumrak, halḥīn tiʿtīsh marhala shāmla min attagaddum alḥaḍārī wu lʾinjāzāt² alḥāyila fi kull maǧālāt attanmiyya wu ttaṭawwur. fa bitlāḥiz innu lmamlaka tagaddamat tagaddum ʿaẓīm fi fatra giyāsiyya mā tizīd ʿan ʿašhr sinīn. alhaḡiḡa, aḡdar aḡūl annu ḡaḡḡagna munjazāt wu mašḥārīḡ mā ḥaššilḥa buldān tānya bi miyyat sana. aṭṭawwarat almamlaka bi šhakl ʿaẓīm³. bidūn šhak, hadōla ssinīn alʿašḥara lmāḍya kānu zay ṭaḥaddi li ḥukūmatna lgawiyya. lākin alḥamdu lillāḥ bi giyādat malikna almufadda gidrat almamlaka ṭiḡaḡḡi aḥḍāf marḡalat attanmiyya šshāmla ḥādi. fa bitlāḡi injāzāt ḍaḡḡma fi kull almaǧālāt aššināʿiyya wu zzirāʿiyya wu taḡlīmīyya wu ššihḡiyya wu lʾiṭtimāʿiyya wu lʿumrāniyya.

mā lāzim ninsa annu lmamlaka bazalat Juḥūd kaṭīra li buna šhakḡiyyat almuwāṭin assuʿūdi awwal šhay. mumkin niḡūl annu ḥādi Juḥūd kānat timšī ʾīd bi ʾīd⁴ maʿ Juḥūd attanmiyya wu ttaṭawwur. iḥṭammat almamlaka bi ṭaḡḍīr Jiṭ mutaggaḡ. fa binšḡūf annu alḡukūma assatat ālāf almadārīs wu miyyāt almaḡāḥid wu sabʿ Jamīʿāt kabīra fiḥa ʿašḥarāt alkulliyyāt.

daḡḡīn fi aktar min malyōnen ʾālib wu ʾāliba fi marāḡil attaḡlīm alʾibtidāʾi wu lmutawaššit wu ttanawī wu lJamīʿ. šār fi madārīs fi lgura wu fi kull alʾamākin arriḡiyya. wu bi nnisba bi lmustašfayāt, fi mustašfayāt ḥadīsa wu kḡadamāt tānya alli tḡaffirḥa ddōla li lmuwāṭin assuʿūdi minšḡān saʿādatu wu raḡatu wu rafāḡiyyatu. binšḡūf innu ašḡḡabāb assuʿūdiyyīn ḡašḡalu daraǧāt ʿilmiyya ʿālyā dāḡḡil almamlaka wu kamān bi wāštat⁵ albiʿsāt fu lḡḡārīj. humma daḡḡīn muḥammilīn masʾūliyyāt ḍaḡḡma fi lmadārīs wu fi lmašānīʿ wu fi lmaẓāriʿ.

iḡna niftakḡir kaṭīr lamma ṭiḡtafil Jamīʿat almalik fēšal bi šḡḡarḡiyya bi takḡrīj ḍaḡfa min šḡabābna illi takḡḡašḡu fi maǧāl aṭṭub wu asbatu bi kaḡāṭāḡum wu maḡḡirāḡum innhum lā yiḡillu ʿan illi takḡarraǧu min Jamīʿāt albilād almitḡaddma.

Vocabulary

nahḍa *n.pl.* -āt
ḥaḍāriyya *adj.*
šāml *adj.*

šarāḥa *n.*
ʾāl ʿumrak
marḡala *n.pl.* marāḡil
injāz *n.pl.* -āt
tanmiyya *n.*
taṭawwur *n.*
fatra giyāsiyya
ṭaḥaddi *n.*
bi giyādat
ʿumrāniyya *adj.*

bazal/yibzil *v.tr.*
timšī ʾīd bi ʾīd
Jiṭ *n.coll.pl.* aǧyāl
assas/yiʾassis *v.tr.*
kulliyya *n.pl.* -āt
ibtidāʾi *adj.*
mutawaššit *adj.*
tānawī *adj.*
amākin rīfiyya
ḥadīsa *adj.*
waffar/yiwaḡfir *v.tr.*

saʿāda *n.*
raḡa *n.*
rafāḡiyya *n.*
i/afṭakḡar/yiftakḡir + bi *v.intr.*
biʿsa *n.pl.* -āt
takḡašḡaš/yitḡašḡaš *v.intr.*

boom; growth, rise, awakening; progress
modernizing
comprehensive, exhaustive, general, overall; complete
frankness, frankly
may God prolong your life
period, level, stage
achievement, accomplishment
expansion, advancement; growth
development, progress; evolution
record breaking period, record time
challenge
under the leadership
(relating to the) infrastructure/cultural development
make (an effort); to spend; to sacrifice
to go hand in hand
generation
to establish
college (within a university); department
elementary
junior high
secondary (high school)
rural areas
modern
to provide, make available; save(money)
happiness
rest, comfort
luxury, leisure
to take pride in
mission; delegation; expedition; student exchange
to specialize

1. *min fēn abda*: from where I (am to) start. Cf. MSA *min ayna abdaʔu*.
2. *inʔāzāt ḥāyia*: great accomplishments. Cf. MSA *inʔāzātun ḥāʔilātun* (fully vocalized). Besides the deletion of the final vowels and the change of the glottal stop to a y, inanimate plural nouns take singular concord as is the case here.
3. *tagaddamat tagaddum ʔāʔim*: It advanced greatly. All verbs whether transitive or intransitive may take their own verbal noun as an object. This is commonly called the cognate or absolute accusative, *almafʔūlu almuʔlaq*. It is normally used for emphasizing, *liltaʔkʔdi* or for magnifying, *liltaʔʔmi*, the idea expressed by the verb. The cognate accusative often is replaced by its modifying adjective, e.g., *tagaddamat kaʔir marra*, it advanced very much.
4. *Id bi Id*: hand in hand. Cf. MSA *yadan bi yadin* (fully vocalized). This expression is very common in many Arabic dialects.
5. *bi wāʔat*: by means of. Note the regressive assimilation, i.e., the affect of ʔ on the s before it.

General Note: The language of this selection is affected to a great extent by the industrial development in the area.

Selection Twenty-Eight

azzuwāʔ

Part One

alwāda aʔat tigullī¹, "ana shuftillak ʔarūsa. wu hi ʔiʔibni fi ʔabʔi ʔlāl." fa ʔarādat ʔalay almadwūʔ, wu ʔarāha mā kān ʔindi ay māniʔ, lanni ḥassēt² innu yaʔni mumkin aṭhammal masʔūliyya. fa gult li ummi wu abūy, "khalāš tgaddamu intu wu shūfu lmadwūʔ wu raʔjiʔūli khabar." alʔādāt ʔindana alwālid wa lwāda yirūhu yitgaddamu li ahl albint. yḡūlūhum bi ʔariga ʔan waladhūm wu shaghghāl fi lmakān alfulāni³, wu ʔsh hi ʔabʔat ʔamalū, yaʔni kull alḥāʔāt ʔannu, wu baʔdēn yḡūlu, "bi wuddana⁴ nikhtub bintakum li waladna". ʔabʔan ḥāyiji rrad bi lmuwāfaga aw bi rrafḏ.

ilmuhim riʔat alwāda li ana w gālatli annu wāfagu ljamāʔa. w gālatli ʔabʔan mīn hi lbint, min bēt mīn, wu bint mīn. waʔafatli yyāha tamāman. fa ʔabʔan ana ḥabbēt aṣhūfha, wu ḥāda shay ʔabʔ ʔindana. fa shuftaha bi ʔariga aw bi ʔukhra, bas almuhim innu hi mā tidri. ʔindana aktar annās tikūn mitmassika innu zōjha mā yishūfaha gabl azzawāʔ. ana shuftaha. w ʔaʔabatni lbint. aʔjēt li ummi kilma gultilla annani muwāfiḡ ʔalēha. khalāš alʔum tiriʔe yaddaha⁵ min almadwūʔ, wa yiddakhkhal⁶ alwālid.

alwāda aʔathum khabar, gālatlum innu abūya inṣhālla ḥayitgaddam lahum. rāḥ abūy w tkallam maʔ abu lʔarūsa wu wāfagu, wu ʔabʔan giriya lʔatiḥa⁷, li hi ʔindana tagriʔban almuwāfaga ʔala zzwawāʔ, muwāfaga mabdaʔiyya. baʔd kida yaʔlūk fatra ʔashān tiʔahhil nafsak. lamma tiʔi lkhūṭba lāzim tiʔib addibal. dibla li lʔarūsa wu dibla li lʔarīs. ʔādatan iḥna lāzim tikūn addibal ʔa blālīn abyad⁸ muṣḥ dahab, liʔannu ḥarām ʔindana. kḥuṣṣan addibla ḡagat arriʔjāl lāzim tikūn bēda, wu ḡagat assit muṣḥ muhim. fi aḡhrād tānya lāzim niʔibha. nisawwi ʔarabiyya min majmūʔat ʔuʔūr wu fi nafs alwagt nigaddim mikiyāʔ ḡag alwajh wu manākīr wu bakhkhūr. fi anwāʔ bakhkhūr, wu lubān wu ḥēl wu sukkar nabāt. ḡāʔāt yaʔni zay kida fa tiʔmal ʔarabiyya muzayyana bi kull ḥādi ḡāʔāt wu trūḥ tigaddimhum.

fi mudda mḡaddada bēn alkhūṭba wu bēn aṣshabka⁹. lamma yiʔi wagt aṣshabka, alʔahl yittaṣlu bi ahl alʔarūsa wu yḡūlu iḥna ḡaddadna wagt aṣshabka, masalan aljumʔa aljāya. fa biyēzimu ahl alʔarīs wu biṣīr iḡtīfāl. yirūḥ alʔarīs

azzuwāj

Part Two

fi ayyām ashshabka bi tihāwīl tagrif kull zaghīra wu kabīra¹ ʿannu ka zōj. lāzim tikūn ʿarfā aklatu lmuḥaddala, libsu, kēf yihub yilbas, iza yihub yikhruj katīr, mā yihub yitlag, aṣḥābu yizirū katīr willa hu yizirhum katīr, yihub albuḥūrā², tarīgatu wagt alʿinfīʿāl. yaʿni lā bud innu fi shay biykhallī lʿīnsān yinfāʿil, wu hi biṭhub tagrif ʿashān tiʿjannabha. azzōja tagrībān ʿindana ihna tikun harīsa aktar shay ʿala innaha mā tkhallīh yinfīʿil. fa fi lfatra hādi kull wāḥad yidrus anāni, fa iza kān nāsabatuh biyḥaddid mōʿid azzawāj. w iza kān mā nāsabatuh, liṣṣae yaʿni mā yihṣal bēnu w bēnha ay tagarub. mā yihṣal ay shay ghēr aljalsa, kalām, ihūrām, yaʿni bas mujarrad innu esh mukhāṭaba ʿādiyya. mā yihṣal bēnhum ay shay, ruḡḡḡ innaha ḥalālū linnha aṣḥabāt zōjatu. liʿann fi shshabka yiḡi lmaʿzūn w yinʿaqid alʿaqd ʿala sunnat allāh wa rasūlu. mujarrad ma yigaddi wu ygābilha yōm ashshabka aṣḥabāt ḥalālūh, zōja sharejiyya.

lamma yiḡi lmaʿzūn ṭabʿan yiḡi abu ʿlārīs wu abu ʿlārūsā w yijlisu. almaʿzūn yisʿal min alwakīl ḡag alʿarūsā w lwakīl ḡag alʿarīs. ṭabʿan abūh wu abūha hum alwukala ʿindana, fa hu byisʿal abu ʿlārūsā iza mwāfiḡ yizawwij bintu. ḡayḡḡ naʿam wāfaḡ. almaʿzūn yisʿal, "almahr gaddēsh?" fa byaʿḡḡḡ mablaḡḡ qashr ālāf, qishrīn alf ḡasab almahr illi wāfaḡ ʿalē. ahyānān yikūn fi shurūt, maṣalan mā yisaffir bintu barra, aw mā yisāfir wu ykhalīlha. masalan mā yibḡḡḡḡ tiskun baḡda ʿan manḡagatu. baḡd ma yintahi yisʿal abu ʿlārīs iza maʿāḡ almahr. baḡd awḡāt yisʿir ṭaslim almahr guddām almaʿzūn. ahyānān almaʿzūn yihub yismae min fum alʿarūsā yigullaha, "inti muwāḡa tākhudi hāda ka zōj laki." liʿann ahyānān fi banāt ʿammāl bikūnu murḡamīn yitzawwaju awlād ʿammahum. ʿindana nās lā zāl mutmassikīn bi lʿādāt. fa masalan ana ʿindi walad wu akhi ʿindū bint lāzim nijburhum yitzawwaju baḡd. ayyām zamān kānu yisammu hāda bi ṭtaslīm.

li yōm alfarah niḡaddid almakān wu lwagt. ṭabʿan lāzim yikūn almakān kabīr linnu fi maʿāzīm katīr. ihna niʿzīm khamis miyya, sit miyyat shakhṣ, rījāl wu ḡarīm. lāzim yikūn fi dabāyih³ li rījāl. binjīb khīrān w nidbaḡha. wu li lḡarīm mumkin nisawwīlhum būfē.

yōm alfarah ahl alʿarīs yirūhu wu yjībū ʿlārūsā. alʿarīs yikūn fi makān alfarah qashān yistagbil almaʿāzīm wu yḡannūh. lamma tīji ʿlārūsā yiḡi maʿāḡha tīrān. timshī hi wu ʿlārīs min awwal almadkhal ḡag alḡarīm. yimshu maṣhya baʿīʿa jiddan, yaʿni yā dūb⁴ bas yiharriku rījāl wāḡda w baḡdaha tīrānya. alḡaraka baʿīʿa marra. w humma yighannu li ḡad ma ṭūsal almakān. wu lamma yijlisu yibda ḡḡḡḡ tāni liʿannu fi ḡḡḡḡ khāṣ bi zṣaffa wu ydiggu ḡīrān. baḡdēn yikhushshu yijlisu fi maḡal alkūsha. alkūsha hiyya lmaḡān alli yijlisu fiḡ alḡarīm wu fi mutḡribīn. yigudu nuṣ sāʿa, sāʿa, yighaṭrifu lḡarīm wu yighannu. baḡdēn alʿarīs yakhḡud ʿarūsatu ila bētū. ākhir shay bi wuddi aḡul innu hādi lʿādāt tikhtalif min makān li makān w min ʿāyila li ʿāyila.

Vocabulary

aʿinfāʿal/yinfāʿil *v.intr.*

aṭjannab/yiṭjannab *v.tr.*

harīsa *adj.*

nāsab/yināsib *v.tr.*

iḡtīrām *n.*

mujarrad *adj.*

mukhāṭaba *n.*

ruḡḡḡ *prep.*

maʿzūn *n.*

sunnat allāh

wakīl *n.pl.* wukala

mablaḡḡ *n.pl.* mabāligh

ṭaslim *n.*

murḡḡḡ *pass.part.*

ajbar/yijbur *v.tr.*

yōm alfarah

maʿāzīm *adj.*

dabīḡḡ *n.pl.* dabāyih

khārūf *n.pl.* khīrān

būfē *n.pl.* -yāt

hanna/yihanni *v.tr.*

ṭāra *n.pl.* ṭīrān

to react; to be irritated, be upset, be angry

to avoid

careful, cautious

to suit, fit, be in agreement/in conformity, with

respect

as soon as; nothing more than; mere

conversation, talk

in spite of, despite

clergyman authorized to perform marriages

God's law

trustee; guardian; agent

amount

handing over; delivery; surrender, submission

forced, compelled, coerced

to force, obligate, compel

wedding day

invited guests

slaughtered animal; sacrifice

lamb

buffet

to congratulate

tambourine

yā dūb
kūṣha n.

mutrib n.pl. -in
ghatraf/yighatraf v.intr.

barely, hardly
the place where women sit during the
wedding and where the bride and groom
enter for the final wedding procession
(professional) singer
to utter shrill, long-drawn-out trilling
sounds (as a manifestation of joy by Arab
women)

Notes

1. **kull zagħīra wu kabīra**: *every little and big thing*. This expression is very common in Hġazi Arabic and in many Arabic dialects as well. MSA also uses the same expression.
2. **buzūra s. bizra**: *Children*. It is possible that MSA **bizra**, *seed*, is the cognate of this word.
3. **dabḥiyib**: *slaughtered animal*. Cf. MSA **ḍabḥīyib** (pausal form) with the change of **ḍ** → **d** and the glottal stop to **y**. It is noteworthy that killing a lamb in honor of a guest is a sign of Arab hospitality.
4. **yā dūb**: *barely; just*. This expression is used before a verb to stress the slowness of an action, as illustrated in this text. It is also used with the meaning of *just* in the sense of having recently completed an action.

Selection Twenty-Nine

addīn wu ddōla

giṣṣat infīṣāl addīn ʿan addōla hāda shay mā yimṣhi ʿindana¹. hāda shay gharbi mā yinṭabig ʿala dduwal alʿiṣlāmiyya abadan. ʿindana addīn hu asās kull shay. ihna niṭtabir annu addīn alʿiṣlāmi hu ʿarīgat ḥayā yōmiyya li kull muslim min ayyām annabi muḥammad ṣalla llāh ʿalē wu sallam li hāda lwaqt. fa libšana wu aklana wu shughlana wu gawāntnana wu siyāsana kullaha murtabʿa bi ddīn. almalik assuʿūdī yiṭtabir nafsu kḥādīm alḥaramēn², wu hu qāʿid siyāsi wu dīni fi nafs alwaqt, wu dastūr addōla hu shsharīʿa, alqurʿān alkarīm.

assuʿūdīyya tiṭtabir innu sharaf laha wu min wājibātha innu tihtam bi kull lʿumūr almitʿalliga bi nnawāhi ddīniyya. fa bi nnisba li lḥaj masalan biṣḥūf innu alḥukūma banat mabāni dakhma fi madīnat alḥuḥjāʿ fi jidda. hināk biyjiṣu³ lḥuḥjāʿ lēn yiḥaddiru kull shay gabi ma yibdu riḥlathum li makka lmukarrama. ḥukkām almanṭiga biyḥlubu min kull ḥaj innu yidfaʿ rasm māli baṣīʿ, bas li taḥṭiyat almaṣārīf ḥaggaṭhum. ayyām zamān tagriban kān alḥaj akbar madkḥūl li ssuʿūdīyya, wa lākin daḥḥīn māhu illa mujaṛrad rasm baṣīʿ⁴. almalakla ʿindaha fulūs kāfya min albatrōl ḥaggaha ʿalaṣḥān tidfaʿ muḥẓam maṣārīf alḥaj wu siyānat alḥaramēn. alḥukūma tiṣruf min fulūsha ʿala kḥidmat alʿiṣlām wu lmuṣlimīn wu ʿala nashr alqurʿān fi kull alʿalam.

alḥukūma assuʿūdīyya bitbul maḥjūdāt kabīra in kān fi shag aṭṭurug aw fi tawfīr almuwāṣalāt li malayīn alḥuḥjāʿ. assuʿūdīyya biṣḥtari aḥdas almaʿdḍāt minṣhān tiʿammīn rāḥat alḥuḥjāʿ wu tsahhil lahum hāda lmasʿa⁵ lkarīm. alḥukūma bitʿammīn aʿdād kabīra min almuwazzaʿfīn in kān min aṭibba aw mumarrīdīn wu fanniyyīn wu shurṭa wu sawwāgīn alli biyishṭagħlu lēl nḥār fi ayyām alḥaj. fa bidūn ḥādī lmaḥjūdāt mustaḥīl innu lḥaj yistawjib malayīn alḥuḥjāʿ. assuʿūdīyya biṣḥur ḥādī lmaḥjūdāt mustaḥīl innu lḥaj yistawjib malayīn alḥuḥjāʿ. assuʿūdīyya biṣḥur annu min wājibātha annu tḡaddim kull ḥādī tashlīlāt li lʿālam alʿiṣlāmi minṣhān yiḥaggu ḥādī lfarīḍa illi allāh subḥānu wa taʿāla ḥaṭṭaha rukn min arkān alʿiṣlām.

ʿindana fi ssuʿūdīyya tāl ʿumrak, addīn hu asās kull shay fi lmuṭamaʿ. fa masalan alḥukūma biḥburak tṣūm shar ramaḍān, ʿala sharṭ innu mā yikūn ʿindak ay māniṭ siḥhi aw iza kunt msaḥīr, bas alḥālāt illi biyismaḥ fiha lqurʿān. fa mā biṭjūz lak tākul⁶ wu tiṣhrab wu tdaḥkhin guddām annās aṣṣāymin, aw fi amākin ʿamma.

mumkin almuṭawwiḥ⁷ yiwaggifak. khallāni aṭṭik masal tāni, ʿindana ddīn bīḥarim almuskir, fa izan šār assukr ʿūd alqānūn. assuḡūdiyya balad islāmi. mustaḥīl yūṣīl addīn ʿan addōla. makka hi madīnat alʿislām fi kull alqālam wu fiha albēt alḥarām. hināk wulid annabi muḥammad wu hināk nizil ʿalē awwal waḥy, wu hināk rufi shīʿār alʿislām illi hu lā ilāha illa llāh wu muḥammad rasūlu llāh. fa hādī shshihāda hi shīʿārana wu ʿalamana. fa ihna māshyīn ʿala sunnat allāh wu rasūlu.

Vocabulary

infisāl *v.n.*

anṭabag/yinṭabig + ʿala *v.pass.*

šalla llāh ʿalē wu sallam

ashsharīʿa *n.*

sharaf *n.*

ihṭam/yiṭam + bi *v.intr.*

mabna *n.pl.* mabāni

ḍakhma *adj.*

hākīm *n.pl.* ḥukkām

rasm *n.pl.* rusūm

tagḥtiya *n.*

mašrūf *n.pl.* mašārīf

madkhūl *n.*

muḡjarrad

šiyāna *n.*

nashr *v.n.*

maḡhūd *n.pl.* maḡhūdāt

shag aṭṭurg

aḥdas almaḡaddāt

rāha *n.*

maṣʿa *n.pl.* maṣāʿi

mustaḥīl *adj.*

astaḡḡab/yistaḡḡib *v.tr.*

fariḍa *n.pl.* farāy/yiḍ

rukn *n.pl.* arkān

aḡbar/yiḡbur *v.tr.*

muṭawwiḥ *act.part.pl.* -īn

waḥy *n.*

separation; disengagement

to be applicable; to correspond

God bless him and grant him salvation

Islamic law, the Shari'a

honor

to be concerned, take an interest; to go to the trouble

building

huge, big

governor, ruler

fee, tax; drawing; picture

covering

expenditure, expenses, costs

income

nothing more than, mere; bare, naked

maintenance, upkeep; protection

spreading; publishing

effort

opening up roads

the most modern equipment

comfort, rest

endeavor, effort

impossible

to contain; to have room; to comprehend

religious duty; ordinance of God

pillar (of Islam); corner; basis

to force, oblige

religious police

revelation; inspiration

shīʿār *n.pl.* -āt
ʿalam *n.pl.* aḡlām
sunnat allāh

credo; emblem; slogan; motto

flag

God's law

Notes

1. mā yimshi ʿindana: *It is not practiced/it does not hold true in our country.* The verb yimshi, walk is often used in Hijazi Arabic to denote validity or applicability. The active participle māshi is used for the same purpose, e.g., hāda shay mū māshi ʿindana, *this is something which is not practiced/is not valid in our country.*
2. khādim alḥaramēn: *the custodian of the two holy mosques (Mecca and Medina).* Since there is no separation of religion and state in Saudi Arabia, the king is considered the spiritual leader as well as the head of state.
3. byīlīsu: *they stay.* As has been noted before, the suffix -b is added to an impf. verb to express a habitual action. The verb Jalas, impf. yīlīs, *to sit*, in Hijazi Arabic means *stay*, e.g., assana lmādyā ruḥt arriyād wu Jalast hināk usbūʿen, *I went to Riyadh last year and I stayed there two weeks.*
4. baṣīṭ: *simple; small; naive.* Note that the s here becomes emphatic, caused by a regressive assimilation since it is followed by the emphatic t.
5. maṣʿa: *endeavor, effort.* This word is borrowed from MSA and is often used in the Hijazi dialect.
6. tākul: *you eat.* Cf. MSA taʿkulu. Note the deletion of the glottal stop and the compensatory lengthening of the vowel a.
7. muṭawwiḥ: *religious police.* The muṭawwiḥ is hired by the government to enforce the sharīʿa since Islam is an integral part of a Muslims' social life.

alḥajj¹

"labbayka allāhumma labbayk², labbayka lā sharika laka labbayk, inna lhamda wa nniemata laka wa mulk, lā sharika laka labbayk." malāyīn alḥujjāj min kull buldān alʿālam btismaḡhum biraddidu ḥāda nnidā? w humma dākḥīn makka lmuḡarrama.

alḥaj hu rukn min arkān alʿislām alkhamsa. kānu lḥujjāj min zamān yithammalu mashaggaḡ wu matāʿib katīra minshān yīju ḥaj. katīr minhum mātu ʿala ʿarīḡ alḥaj min assafar bi lbar wu lḥar wu lʿatash. wu lākin dahḥīn taghayyarat alʿahwāl, wu lmuwāṣalāt ʿarāt sahla wu mutawaffra in kān bi ljaw aw bi lbaḥr aw bi lbar. fa biṣḥūf miyyāt alʿalāl min alḥujjāj fi maṭār jidda wu fi lmīna ḡaggaha kamān, kulluhum mintazīn albaṣāt ʿashān tākhudhum ila makka. ʿāḡadan bīkūn fi zahma ḥāyla fi jidda fi lʿayyām alʿūla min shahr wu lḥijja. ḥawālī miyyat alf baṣ wu sayyāra msāfrīn fi nafs alwaḡt wu fi ittījāh wāḥid. alqurʿān lā yismaḡ li ghēr almuslimīn yidkḥulu makka. gabl ḥudūd makka fi maḡaṭṭat shurṭa minshān yitʿakkadu min jawazāt assafar. kull ḥaj lāzim yibarhin innu muslim ʿashān yihṣal ʿala fīzat alḥajj³. dahḥīn fi ʿarīḡ khushūsi li ghēr almuslimīn lāzim yifrug ʿalēha gabl ḥudūd makka bi arbʿaʿaṣṣar mīl.

alḥukūma ssuʿūdiyya btihtam bi lḥujjāj min sāʿat ma yiwṣalu li ssuʿūdiyya. fi wikāla ḥukūmiyya bitḡūd alḥujjāj fi kull marāḥil alḥaj. humma byiḡtammū bi lmuwāṣalāt wu bi kḥiyam assakan minshān yitʿakkadu innu kull ḥaj ʿammāl yijabbig kull marāṣīm alḥaj allāzama. kull alḥujjāj byidkḥulu makka lābsīn nafs allibās, ḡitʿatīn min alḡumāsh alʿabyaḡ bidūn kḥiyāta. ḥāda llibās yusamma alʿiḥrām⁴. ḥāda shshay biwarri innu kullahum mitsāwyīn, wu innahum bi ḥāla tāhra wu hum mutḡaddimīn ila llāh. lamma yikūn alʿinzān fi ḥālat alʿiḥrām lāzim yitwaggaḡ ʿan aṣḡya katīra, zay aljīmāʿ, wu lmuḡḥāsama, libs ay shay mkḡayaṭ, gaṣṣ ashshaʿr wu lʿadāfir wu aṣḡya tānya.

gabl dukḥul makka lāzim kull wāḡad yitwadda, liʿann ḥāda shay mafrūd gabl aṣṣalā. alwudū? fi makka shay muḡim jiddan liʿann alʿumya maʿkhūda min bīr zamzam⁵. lamma yiwṣalu makka lāzim yirūḡu mubāsharatan li lmasjīd alḡharām. alkaʿba mawjūda fi waṣaʿ almasjīd. alkaʿba mḡaṭṭaṭya bi lkiswa illi mjarraz ʿalēha

bi ddahab wu lfīḡḡa āyāt qurʿāniyya. lāzim almuʿmin yidkḥul alkaʿba bi tawāḡuḡ wu khushūʿ wu huwwa ʿammāl yidḡ ḥāda dduḡa?, 'allāhumma iḡḡir lī dunūbi wa ifaḡ lī abwāb rahmataḡ.'

yibda lḥaj bi ṭawāf⁶ sabʿ marrāt dākḥīl almasjīd wara ḡajar ismāʿīl (alḡajar alʿaswad)⁷. baʿḡḡen bīkūn assaʿy bēn aṣṣafa wu lmarwa⁸ sabʿ marrāt. lāzim yibda assaʿy fi ṣṣafa wu yintahi bi lmarwa. baʿḡ assaʿy, fi lyōm attāmin min wu lḥijja lāzim yirūḡu lḥujjāj ila ʿarafa, ḡawālī ʿashr amyāl min makka, wu yibṭu hināk li ṣṣubḡ. fi lyōm attāsiḡ fi ṣṣubḡ badrī lāzim yitīm alwugūf fi ʿarafa wu byiṭlbu rraḡma wu lḡufrān min allāh. baʿḡ ṣalāt lmagḡrib lāzim yirūḡu ila lmuḡdalifa wu hināk kull wāḡad biṭjammiḡ tiṣḡa wu arbʿaṣṣar ḡajar. fi lyōm attānī bīrūḡu ila lmīna. yōm annahr⁹ alli hu yōm alʿid fi ʿashara wu lḥijja. fi lmīna byirjumu shshḡḡān. kull yōm lāzim yirru ʿadad muḡayyan min alḡijāra. kull wāḡad lāzim yigaddim ḡaḡiyya, byakull nuṣṣha wu byaḡi nuṣṣha li lfugara.

ākḡir shay kull ḡaj lāzim yirjaʿ ila makka ʿashān yitūf sabʿ ashwāt wu yisḡa sabʿ ashwāt kamān. baʿḡ kida byintahi alḡaj, ḡaj maḡrūr wu saʿy mashḡūr wu zanb maḡḡūr.

Vocabulary

labbayka
niḡma *n.pl.* -āt, niḡam
nidā? *n.*
rukn *n.pl.* arkān
mashagga *n.pl.* -āt
matāʿib *n.*
ʿatash *n.*
ʿāḡadan *adv.*
ittījāh *n.*
alʿakkad/yitʿakkad + min *v.intr.*
barhan/yibarhin *v.tr.*
farag/yifrug *v.intr.*
marāṣīm alḡaj
mitsāwi *pl.* -īn
tāhra *adj.*
aljīmāʿ *n.*
here I am! At your service!
grace, blessing
appeal, proclamation; call
pillar; corner; basis
hardship, toil, trouble
troubles, hardships, difficulties
thirst
usually
direction
to be sure of, make sure of, verify
to prove
to exit, part
the hajj rituals, the rites of the pilgrimage
equal
pure, clean
sexual intercourse

ḍafr *n.pl.* ḍāfir
atwaḍḍa/yitwaḍḍa *v.intr.*

wuḍū? *n.*
bīr zamzam
almasjid alharām
alkiswa *n.*
mītarraz *adj.*
āya *n.pl.* -āt
tawāduḡ *n.*
khushūḡ *n.*
ḍ/zanb *n.pl.* zunūb
raḥma *n.*
bā/yībīt *v.intr.*
jammāḡ/yījammīḡ *v.tr.*
yōm annahr
rajam/yirjim *v.tr.*
ḍahīyya *n.pl.* -āt, ḍahāya
shōt *n.pl.* aḡhwāt
saḡa/yisḡa *v.intr.*

fingernail, toenail
to perform the ritual ablution before
prayer
ablution
Zamzam Well
the Holy Mosque in Mecca
the covering of the Ka'aba
embroidered
Qoranic verse; miracle
humbleness; modesty
submission, humility
sin, offense, crime, misdeed
mercy, sympathy
to spend the night
to gather, collect
the Day of Immolation (on the 10th of
zu ḥijja)
to stone
blood sacrifice; victim
round
to run; to strive

Notes

1. **alḥajj**: the pilgrimage. The ḥajj is one of the Five Pillars of Islam. The annual pilgrimage to Mecca is an obligation only for those who are physically able to perform it. The main rites of the ḥajj are concentrated on the first ten days of zu ḥijja, the last month of the Islamic year.
2. **labbayka allāhumma labbayk**: Here I am in answer to thy call, O God! All the pilgrims repeat this prayer as they enter Mecca and as they circle the Ka'aba.
3. **fīḡat alḥajj**: a visa to enter Mecca. The MSA **ta'ḡhrat dukḥūl** is used also. Since non-Muslims cannot enter Mecca, one has to prove that he or she is a Muslim.
4. **al'ḡhrām**: Each male pilgrim puts on a simple garment of unsewn cloth in two pieces before he gets to Mecca. When a pilgrim puts on the ḡhrām, he is then renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. Upon the completion of the pilgrimage, men shave their heads and women cut off a few locks of their hair, and then they take off the ḡhrām.
5. **bīr zamzam**: the Well of Zamzam. Cf. MSA **bī'r zamzam** (pausal form). Note the deletion of the glottal stop and the lengthening of the vowel i. Hagar, the mother of Ismail, was wandering in the desert searching for water. She prayed for water, and in her eager quest around the hills, her prayers were answered and she saw the Well of Zamzam.

6. **aḡḡwāf**: circumambulation of the Ka'aba; circuit. **aḡḡwāf** is circling the Ka'aba seven times.
7. **alḡajar al'aswad**: the black stone. This stone is also known as the Stone of Ismail. Each round of circling the Ka'aba should start and end at this black stone. It is believed that this stone is a remnant of the altar which Abraham and his son Ismail built for the sacrifice.
8. **asḡḡy bēn aḡḡafa wu lmarwa**: running between Safa and Marwa. Each pilgrim is supposed to run about a mile and a half between the two hills of Safa and Marwa seven times. It is believed that Hagar in her search for water ran between these two hills.
9. **yōm annahr**: the Day of Immolation. This takes place in Mina on the tenth day of zu ḥijja, which is known as the Day of Sacrifice. Each pilgrim offers a sacrifice, then the symbolic ceremony of casting seven stones at the devil is performed at the first opportunity and is continued on subsequent days. Both rites are connected with the story of Abraham. This is the **ḡḡd al'adḡa** which ends the pilgrimage.

1. **rūs, s. rās**: *heads*. Cf. MSA **raʿs**, pl. **ruʿūs** (pausal forms). A large number of Hijazi Arabic nouns form their plurals by vowel changes rather than by suffixation. Note the deletion of the glottal stop in the singular form and the compensatory lengthening of the vowel.
2. **muḡamhūm**: *most of them, the majority of them*. Cf. MSA **muḡamuhūm**. Changing the sound **h** → **g** is very common in Hijazi Arabic. However, one should expect some speakers to use the MSA pronunciation.
3. **ḡuḡb**: *after*. In this context **ḡuḡb** functions as a preposition.
4. **mā ʿaʿjab Irān**: *It did not please Iran, Iran did not like it*.
5. **aṣṣharīʿa ssuʿūdiyya**: *the Saudi law*. There are no public trials under Saudi Arabia's judicial system, a system which adheres to Islamic law. In this case the High Judicial Council had endorsed the death sentences and these are carried out in effect by royal decree.
6. **biṭ/ddāfiḡ**: *it defends*. This is an assimilated form of **tidāfiḡ**. As was mentioned before, the consonant **t** triggered this assimilation.
7. **ddarrabu**: *they were trained*. Cf. MSA **tadarrabū**. See #6 for more information.

Selection Thirty-Two

gatī masʿūl¹ suʿūdī fi bērdī

muḡammad ʿalī almarzūḡi hu muwaḡḡaf mutʿāḡid² bi sṣafāra ssuʿūdīyya fi lubnān. min waḡīfatu innu yidʿaf ʿuḡūr annās allī biyhitammu bi ʿiṣyānat assafāra. almamlaka ṣaḡabat kull muwaḡḡafīn assafāra ddiḡlūmāsiyyīn min lubnān mā ʿadāḡ huwwa. assayyid almarzūḡi sākin fi bērdī alḡharbiyya.

alyōm kān assayyid almarzūḡi ʿammāl³ yidkḡul assayyāra ḡagḡatu lamma talāt riḡāl musallaḡīn ḡajamu ʿalē wu ʿakḡḡū bi rraṣṣhāshāt ḡagḡōnhum. aṣṣḡurḡa ḡālat annu māṭ ḡawām/duḡḡri⁴ wu lākin assawwāḡ assūri ḡagḡu anṣāb bi ḡurūḡ ḡaṣīṭa. Jamāʿat alḡḡiḡad alʿislami allī humma muwālīn li Irān ṣarraḡu annu humma ḡatalū. humma ḡālu annu gatī almarzūḡi māhu illa akḡḡ tār⁵ min assuʿūdīyya li annahum ḡaṣaṭu rūs sittāṣḡar ṣḡīṭi bi tuḡmat alʿirḡāb allī sawwū fi makka lmukarrama.

Jamāʿat alḡḡiḡad alʿislami baṣatu taṣrīḡ li wikalāt alʿakḡbār w ḡālu fīḡ annu almarzūḡi kān ʿamāl li lmaḡāḡit assuʿūdīyya. humma haddadu bi annu mumkin yigṡulu afrād min alʿēla lmālka minṣḡān yākḡdu tārḡum min alḡḡukūma liʿannḡa ʿadamat sittāṣḡar kwēti ṣḡīṭi, allī ʿaṣḡara mimḡum min aṣḡ Irāni. almamlaka ḡaṣaṭ rūs ḡadōla lʿakḡwān aṣṣḡīṭi liʿannu faḡḡaru ḡanābil bi mōsim alḡaḡ fi makka lmukarrama. wu fi ḡāda lḡuḡūm sammu alʿēla lmālka “ḡḡuddām aṣḡēṭān.” Jamāʿat alḡḡiḡad alʿislami haddadūḡum bi annu ḡayigṡulūḡum fi ay makān biyḡḡūḡum. ḡatta wa law kānu fi ḡuṣṡurḡum almuḡaṣṣana.

wizārat alḡḡarḡiyya ssuʿūdīyya dānat alʿaṣmāl alʿirḡāmiyya allī biyṣawwūḡa alʿirḡābiyyīn alḡubana ḡud abnā? almamlaka fi lḡḡarḡ. alwizāra ḡarraḡat assuḡlāt allubnāniyya ʿala muḡākamāt alʿaṣḡḡāṣ almasʿūlīn ʿan ḡādi lʿaṣmāl alḡamājiyya. wu lāzim tikūn muḡāḡabathum ṣārma jiddan li aḡil Jarḡmathum aṣṣḡanīṭa bi ḡatī muwāḡīn suʿūdī barī?

Vocabulary

mutʿāḡid *act, part, pl.* -īn
waḡ/ʿiṭa *n, pl.* waṣāyif
mā ʿadāḡ

contract employee
job, task
except him

takhhkh/yiṭṭakh v.tr.
 rashshāsh n.pl. -āt
 dughri
 gawām
 anṣāb/yinṣāb v.pass.
 Jurh n.pl. Jurūh
 akhd tār
 aljihād alʿislāmi
 baʿat/yibʿat v.tr.
 ʿamil n.pl. ʿumala
 almahāhit assuʿūdīyya
 haddad/yihaddid v.tr.
 fard n.pl. afrād
 al-ʿila lmalika
 min aṣl Irāni
 mōsim n.pl. mawāsim
 khuddām ashshēʿān
 gastr n.pl. guṣūr
 muhaṣṣan pass.part.
 dān/yidin v.tr.
 aʿmāl ʾirāmiyya
 jabān adj.pl. jubana
 harraḍ/yiharriḍ v.tr.
 hamaʿi adj.
 muʿāgaba n.
 šarma adj.
 shaniʿa adj.

to shoot s.o.
 machine gun
 immediately, right away
 immediately, right away
 to be hit; to be stricken; to be injured
 wound, cut
 taking revenge, retaliation
 Islamic Jihad
 to send
 agent
 Saudi intelligence
 to threaten
 individual, person
 the royal family
 of Iranian origin
 season
 servants of Satan
 palace
 entrenched; fortified
 to condemn; to judge
 criminal acts
 coward
 to incite, provoke
 barbaric, savage, uncivilized
 punishment, punishing
 severe, harsh, stern
 horrible, brutal; ugly, disgusting,
 disgraceful

4. *dughri: immediately; straight ahead.* This is not an Arabic word. Its cognate is the Turkish word *doğru*, which means *straight, direct*.
5. *tār: revenge, retaliation.* Cf. MSA *ṭar*. Note the common change of *ṭ* → *t*, the deletion of the glottal stop, and the compensatory lengthening of the vowel *a*.

Notes

1. *masʿūl: official.* This pass. part. of the verb *saʿal* is also used as an adjective in Hijazi Arabic as well as in MSA to mean *responsible, accountable*.
2. *muwaddaf mutʿāqid: contract employee.* Cf. MSA *muwaḍḍafun mutaʿāqidun*. The first word is the pass. part. of the verb *waḍḍafa*, *to employ*, and the second word is the act. part. of the verb *taʿāqada*, *to contract*.
3. *ʿammāl:* As it was mentioned before, *ʿammāl* is a participle used before the imperfect form of a verb to indicate an ongoing action. MSA does not have a verb form for the progressive tense.

kulliyyat almalik fēṣal alJawwiyya haṭkharrij dafʿa Jadīda min aṭṭayyarīn

yōm arrubūʿ¹ algādim haṭiḥtafīl kulliyyat almalik fēṣal alJawwiyya bi takhrīj dafʿa min addubbāt aṭṭayyarīn wu lfanīyīn. ḥayirʿa lḥafla šāhib assumuw almalaki alʿamir ʿabd arrahmān bin ʿabd alʿazīz² nāṭib wazīr addifāʿ wu ṭṭayyarān. šāhib assumuw haysallim ashshahādāt wu rṭutab alʿaskariyya wu lJawāyiz li ṭṭullāb almutkharrijīn. qāṭid³ alkulliyya gāl innu ḥādī ddaṭʿa fīha ʿadad min almutkharrijīn min dōlat alʿimārāt alʿarabiyya lmuttaḥida wu min albaḥrēn wu qatar wu lJumhūriyya lʿarabiyya lyamaniyya. ḥadōl addubbāt taḡallamu wu zākaru⁴ maʿ akhwānhum aṭṭalaba ssuʿūdiyyīn. kulliyyat almalik fēṣal alJawwiyya bitkharrij dafʿatēn kull sana. fi kulliyya ʿindahum nizām innu baʿd takhrīj kull dafʿa, fi masʾūlīn min alkulliyya yisawwu tagyīm shāmil li mustawa kull dōra ʿalashān yihassinu mustawa ddaṭʿat allāḡa. alʿamīd šarraḥ innu ḥādī ddaṭʿa bizzāt ḡaggagat mustawa ʿālī jiddan fi tadribāt alJawwiyya wu lʿaskariyya wu lʿakkādīmiyya. min ḡimn albarāmīj innu aṭṭalaba lmutkharrijīn lāzim yilṭaḡu baʿd attakharrij bi dōrat tadribiyya mutgaddma, w baʿdēn yitwazzaʿu ʿala maʾjālāt aṭṭayyarān almutgātīl, wu ṭṭayyarān lʿāmūdī w ṭayyarān annaḡl.

atcallam alʿamīd ʿan niḡām addirāsa wu ttadrib fi kulliyya. gāl innu barnāmīj addirāsa wu ttadrib ʿindahum hu ḡimn albarāmīj alʿam almutkharrij li kull alkulliyyāt alʿaskariyya. muddat addirāsa fīha talāt sanawāt. alkulliyya biḥāwil ṭḡūm bi muḡimmat tadrib kull aṭṭalaba illi yitgaddamu laha dākḡil niḡaḡ alkulliyya. kamān alkulliyya tigaddim li ṭṭalaba lmutfawwīḡin Jawāʾiz tashḡiṭiyya. masalan taṭṭi jāʾiza li lʿawwal fi lʿulūm alJawwiyya, wu jāʾiza li lʿawwal fi lʿulūm alʿakkādīmiyya, wu jāʾiza li lʿawwal fi lʿulūm alʿaskariyya. fi Jawāyiz tashḡiṭiyya tānya miṭl jāʾizat alʿawwal fi nnashāt attagāfi wu fi nnashāt arriyāḡi. ziyāda ʿala ʿulūm aṭṭayyarān wu lʿulūm alʿaskariyya tigaddim alkulliyya li ṭṭalīb mawād fi ttagāfa lʿislāmiyya wu lʿulūm lʿinsāniyya wu ttadribāt arriyāḡiyya wu lʿaskariyya tānya.

Vocabulary

aḡtafāl/yiḡtafāl v.intr.
takhrīj n.
dafʿa n.pl. -āt
ṭayyar n.pl. -īn

to celebrate
graduating, graduation
group; payment
pilot

maʿalyirʿa lḥafla v.tr.
rṭutba n.pl. rṭutab
jāʾiyya n.pl. Jawāʾiz
zākār/yizākīr v.tr.
tagyīm shāmil
ḡassan/yiḡassin v.tr.
lāḡa adj.
ʿamīd n.
ḡaḡaḡ/yiḡaḡḡ v.tr.
ʿālī adj.
ḡimn
tadrib n.
mutgaddim adj.
atwazzaʿ/yitwazzaʿ + ʿala v.pass.
ṭayyarān muḡātīl
ṭayyarān ʿāmūdī
ṭayyarān naḡl
niḡaḡ n.

mitfawwīḡ act.part.pl. -īn
tashḡiṭiyya adj.
nashāt tagāfi
nashāt riyaḡi
ʿulūm insāniyya

to host a party
(military) rank; grade, level
award
to study
comprehensive evaluation
to improve
following
brigadier; dean (of a college)
to achieve, accomplish
high
within, inside of, among
training
advanced
to be distributed; to be assigned
combat aviation
helicopter aviation
commercial aviation, cargo aviation
confines, boundary; range, extent, scope, domain
outstanding, successful; high achiever
encouraging, incentive
educational activity, cultural activity
athletic activity
the humanities

Notes

1. arrubūʿ: Wednesday. Cf. MSA alʿarbiyyat. The word rubūʿ, pl. of rabʿ, in MSA means home, quarters; region, territory, but it never has the above meaning.
2. ʿabd arrahmān bin ʿabd alʿazīz: It is an MSA rule to delete the alif from the word ibn, son and add a kasra i after the consonant b when it falls between two proper nouns. Hijazi Arabic often applies this rule. Note that the father's name takes the place of the family name.
3. qāṭid: commander. Normally this word is pronounced ḡayid, but this is a military rank which most Saudis pronounce as it is in MSA.
4. zākaru: they studied. Cf. MSA ḡākaru. This MSA verb form means to call s.th. to s.o.'s mind, have a talk with, e.g., ḡākarahu fi lʿamri, he talked with him about the matter. Note that this colloquial usage has become accepted in MSA in some Arabic countries, e.g., Egypt.

Selection Thirty-Four

sālfa min sawālīf Jaddi

lamman kunna ʿawāyil šuḡhār, kân Jaddi raḥamahu llāh! yijmaʿna kull lēla
wu yigēud yisōlifna ʿan ayyām shabābu. dahḥīn abghākum tiḥṣu ʿalaḣāshn tismaʿu
sālfa min sawālīf Jaddi.

marra kunt rājiʿ min assūg. antu khābrīn annu lḥarīm ʿindana mā yirūbu
yitgadḡu la ḥālhum². fa ana kunt jāy taʿbān marra liʿanni kunt ḥāmīl almaḡāḡi
haggati. wa ana dakhil albēt samiʿt ʿawlī yisarrikhū bi šōt ʿālī Jiddan. ḥaṣṣēt
alḥawāyī haggati guddām albāb wu rakaḡt ila ḥinēna ʿashān aḣṣūf ʿash illi šār. ṣḥūf
ibni aḥammad yisrakh wu ygūl, "fi taʿbān/hannash kabīr! ʿaḡḡil ugtulu."

ana kunt misbil³ yaʿni mū ḥāmīl ay shay. dakḥalt albēt wu jibt alkhānjar
haggi wu ḥamalt ʿasāya kabīra wu raḡaṭ li ḥinēna. bi ḥāda lwagt kân alḥanash šār
garīb min aljadur ḡag aljinēna. ṭallaṭ fih⁴ kida abḡha aḡrubu bi lʿasāya, wa illa
waḡaf ʿala ḥēlu⁵ kaʿannu yigbha yigāṭilni. ḡarabtu ʿala rāsu, wu lākinnu harab wu
khash bi ljadur. ana zaʿalt lamma dakḥal bi ljadur⁶ liʿannani khishit yinfajzu lʿawlād
marra tānya. baḡēt mintazīr ʿashān aḣṣūf iza ḡayṭlaṣ min aljadur.

baḡd shwayya maddēt nazari ʿala lʿamb attāni min aljadur wu illa hu yimud
rāsu wu lisānu yamīn wu yasār zay kida, kaʿannu yidḡak ʿalay. ana saḡbt alkhānjar
haggi wu ḡharraztu fi rāsu bi guwwa. šarāḡa ḡalbi kân yidug bisurḡa lannani kunt
khāyif mā aṣību. lamman ʿaraft anni tamakkant minnu širt ufruku rāsu bi guwwa
ʿala ḡajar kabīr. baḡd shwayya dalla lisānu. waḡtaha ʿaraft annu māt. saḡabt
alkhānjar ḡaggi minnu⁷ wu gashaṭ kam ḡajar min aljadur wu saḡabtu wu Jarṛetu fi
lʿard. ḡaṭṭetu ʿala Jamb addarb wu nādēt li lejīāl minshān yijū yifarraḡu ʿalē. šār
lʿawlād yigayyisū, yishūfu kam ṭulu kida. katīr min annās kharaḡu lamman šāfū,
wu dallu mudda ṭawīla khāyīn yimurru min ḡadīk assikka.

Vocabulary

sālfa *n.pl.* sawālīf
sōlaf/yisōlif *v.tr.*
khābīr *act.part.* -īn
laḡālhum
sarrah/yisarrikh *v.intr.*

story, past event
to chat
aware, knowing
by themselves
to scream

jinēna *n.pl.* Janāyin
taʿbān *n.pl.* taʿābīn
ḡanash *n.pl.* aḡnāsh
ʿaḡḡal/yiʿaḡḡil *v.intr.*
misbil *adj.*
khānjar *n.pl.* khānājīr
ʿasāya *n.pl.* -āt, ʿuṣiy
Jadur *n.pl.* Judrān
khasha/yikhsha *v.intr.*
nazār *n.*
mad/yimi/ud nazāru *v.tr.*
yamīn
yasār
dahak/yidḡak + ʿala *v.intr.*
ḡharraz/yiḡharraz *v.tr.*
farak/yifruk *v.tr.*
dalla/yidalli *v.tr.*
gashaṭ/yigshaṭ *v.tr.*
Jarṛ/yijurr *v.tr.*
kharaṭ/yikhraṭ *v.tr.*

garden; front yard, back yard
snake
snake
to hurry, speed, hasten, expedite
unarmed
dagger
stick; staff; cane; baton
wall
to fear, be afraid
eyesight
to gaze, look; to glance at
right side; right hand
left side, left hand
to laugh at; make a fool of, make fun of
to prick; to stab; to insert
to rub
to let fall down, drop
to lift; to remove
to drag; to pull
to be startled, be scared

Notes

1. **raḥamahu llāh:** *May God have mercy on him.* This expression is borrowed from MSA. It is very common in most Arabic dialects. Most people find it offensive if such an expression is not said after mentioning a deceased person. The expressions *almarḡum*, *raḡmatu llāh ʿalē*, and *allāḡ yirḡamu* are equally common.
2. **laḡāṭhum:** *by themselves.* MSA does not use this construction. It uses rather *bi anfusihinna* in this case.
3. **misbil:** *without a dagger, unarmed.* The MSA meaning of this word is *something hung down/dropped down*. Note the figurative meaning of the Hijazi Arabic usage. One's *tōd* drops straight down unless the dagger is on the waist.
4. **ṭallaṭ fih:** *I looked at it.* The verb *ṭallaṭa*, *to ascend, rise, come up* is the MSA source of this form. The MSA form *ṭallaṭa*, *to take something up*, always takes a direct object. It never collocates with the preposition *fi* as in Hijazi Arabic. *naḡartu ilayhi* is the corresponding expression in MSA.
5. **waḡaf ʿala ḥēlu:** *It stood up high.* This expression is borrowed from MSA *waḡafa ʿala ḡaylihi*.
6. **Jadur:** *wall.* Cf. MSA *Jadr* (pausal form). Note the epenthesis (inserting an extra sound) before the final sound. This phenomenon is quite common in Arabic dialects.
7. **minnu:** *from him.* Cf. MSA *minhu*. Note the gemination of *n* caused by the deletion of the *h*.

iftitāh maḥaṭṭa li taḥliyat almūya¹ fi lbarak

zay ma kullukum tiġifu annu assueḍiyya muġdamha šaḥra, arāḍi ġaḥla mā fiha anhur wu lā yanābiḡ katīra. šaḥīḥ annu fī wāḥāt wu lākin mū bi katra. li ḥāda ssabab kānu lbaduw yitnaggaḡu min makān li makān ʿaṣḥān yāḡu mūya. ḥalḥīn taḡḥayyarat alʔaḥwāl wu šār ʿindana mūya kāfya. fī maḥaṭṭāt li taḥliyat almūya fī muġdam almanāṭiġ fī lmalaka, wu lissāthum² byiftaḥu maḥaṭṭat Jadīda.

ams afataḥ šāḥib assumuw almalaki, alʔamīr mājid bin ʿabdu lʿazīz, amīr mamtaġat makka lmuḡarrama almarḥala lʔūla min maṣḥrūʿ maḥaṭṭat taḥliyat almūya lmalḥa fī manjaġat albarak. tūbni ḥādi lmaḥaṭṭa lmuʔassasa lʿamma li taḥliyat almūya ʿala aḥdas tīrāz fanni. aṭṭaġa lʔintāṭiyya ḡagat ḥāda lmaṣḥrūʿ sitta alf jalun³ min almūya lḥulwa⁴ yōmīyyan.

almashrūʿ fīḥ gismēn. kull gism fīḥ minjar raʔīsi minshān yigaṭṭir almūya, wu ḡḥallāya li intāṭ albuḡḥār allāzim li taskḥīn almūya. wu lgism aṭṭāni fīḥ muwallidāt alkahraba ʿaṣḥān timaṣḥshi lmaḡaḡḡḡḡḡḡḡ. wu kamān fī gism li lmuḡḡḡḡḡḡḡḡ ʿaṣḥān yīḡallilu fīḥ almaḡad alḡimāwiyya.

Jamb ḥāda lmaṣḥrūʿ fī maḥaṭṭat dakh minshān tawṣīl almūya li ḡḡazzān kabīr wu baʿḍēn tawṣīʿa⁵ ʿala lbyūṭ bi waṣāat ṣḡabaka ḡḡāssa min albēbāḡ⁶. fī maḡna ḡḡuṣī li lʔidāra wu jambu fī maṣjid, wu mustawdaḡāt, wu maḡāḡif li ssayyārāt, wu maṭʿam, wu markaz iṭimāḡi fīḥ kull atashlīlāt li nnaṣḡaṭṭ arriyāḍiyya wu ttaḡāfiyya. wu banu mujaḡmaḡ sakani yitkawwan min sitt filal⁷ mujaḡḡaza bi kull alḡḡadamat alāzma.

šāḥib assumuw almalaki lʔamīr mājid bin ʿabdu lʿazīz ḡāl kilma bi ḡādi lmunāsaba. hu maḡaḡ bi ḡḡiḡabu lʔḡḡud alkaḡīra illi tubzal bi ḡiyādat jalālat almalik faḡd almuʿazzam minshān taʔmīn almūya li kull almanāṭiġ wu lḡura.

maḡāli waʔīr azzirāḡa wu raʔīs maḡlis almuʔassasa, waḡḡaḡ addōr alkaḡīr illi tiḡabu ddōla bi ḡiyādat jalālat almalik almuḡadda, w addōr illi tiḡabu wiḡārat azzirāḡa wu lmiyāḡ, wu lmuʔassasa lʿamma li taḥliyat almūya lmalḥa minshān taʔmīn almūya ḡaḡ aṣḡshurb illi tuḡḡabar min aḡam ʿanāṣīr alḡayāt.

ahl manjaġat albarak sawwu ḡaḡla kabīra aṣḡḡarak fiḡa kull almuwaṭṭīn. kull annās kānu farḡānīn bi ziyārat sumuw alʔamīr mājid li lmanjaġa. hu jalas maḡ annās w aṭṭalaḡ ʿala iḡtiyāḡāṭḡum wu mutaḡallibāt almanṭiġa wu lḡura ḡawalēnha. amīr almanjaġa raḡḡab bi kull almaḡḡwwīn wu ḡāl, “inshālla ḡatḡūn ziyārat sumuw alʔamīr mājid bi izn allāḡ ḡḡēr wu baraka ʿala lmanjaġa.”

Vocabulary

taḡliya *n.*

ḡaḡla *adj.*

yanbūʿ *n.pl.* yanābiḡ

wāḡa *n.pl.* -āt

marḡala *n.pl.* marāḡil

malḡa *adj.*

almuʔassasa lʿamma li taḥliyat almūya

aḡdas *adj.*

tīrāz *n.*

ṭaġa intāṭiyya

mūya ḡulwa

minjar *n.pl.* manāḡir

ḡaṭṭar/yiḡaṭṭir *v.tr.*

ḡḡallāya *n.pl.* -āt

buḡḡār *n.coll.*

muwallid *n.pl.* -āt

maḡaḡḡḡḡḡḡḡḡ *n.pl.* -āt

muḡḡḡḡḡḡḡḡ *n.pl.* -āt

ḡallal/yiḡallil *v.tr.*

dakh *v.n.*

ḡḡazzān *n.pl.* -āt

ṣḡabaka *n.pl.* -āt

bēb *n.pl.* -āt

mustawdaḡ *n.pl.* -āt

mujaḡmaḡ sakani

kilma *n.*

maḡaḡ/yimdaḡ *v.tr.*

waḡḡaḡ/yiwaḡḡiḡ *v.tr.*

aṭṭalaḡ/yiṭṭaliḡ + ʿala *v.intr.*

raḡḡab/yirahḡib + bi *v.intr.*

desalination; sweetening

arid, dry

spring, well, source

oasis

phase, stage

salty

the Saline Water Conversion Corporation

most modern

type, model, sort; fashion, style

productive capacity, power of generating

fresh water

apparatus for water distillation

to distill

an apparatus for boiling water, boiler

vapor

generator

pump

laboratory

to analyze

pumping

reservoir

net; network

pipe

warehouse, storehouse

housing complex

speech; word

to praise s.o.

to clarify, make clear, explain

to be informed of, learn about

to welcome

1. **taḥlīyat** (almūya): *desalination of water lit., sweetening of water*. This term has come into MSA and the Hijazi dialect as a consequence of advanced technology. The word **mūya** does not occur in MSA. **māʔ**, pl. **miyāh**, **amwāh** is the corresponding word.
2. **lissāthum**: *they still*. This word is used before the impf. form of the verb to designate an ongoing action. The word **lissāʔ** is the source of this expression. Note the substitution of **ʔ** for **t** and the lengthening of **a** before the pronominal suffix.
3. **Jalaʔun**: *gallon*. This is an English loanword.
4. **mūya ḥulwa**: *fresh water*. This is a pure Hijazi Arabic expression. MSA uses **māʔun ʔaḍḍun**, pl. **miyahun ʔaḍḍatun**.
5. **tawziʔa**: *its distribution*. Often the pronominal suffix for the third person singular feminine -ha is replaced by a short **a** when suffixed to nouns, e.g., **bēta**, *her house* instead of **bētha**. This is a common phenomenon in Hijazi Arabic.
6. **bēbat**: *pipes*. Hijazi Arabic borrowed this English word and assigned to it a regular plural.
7. **fiāl**: *villas*. This is another English loanword which occurs here with a broken plural.

Selection Thirty-Six

almuʔtamar attāni li buḥūt alwigāya min aljarāyim

alyōm aftataḥu lmuʔtamar addōji¹ tāni ḥag alwigāya min aljarāyim, fi lmarkaz arraʔisi li ddirāsāt alʔamniyya fi rriyād. almasʔūlin fi marākiz albuḥūt alʔarabiyya badaʔu² lʔijtimāʔ attahdīr tūni ḥaggahum. wāḥad daktōr gāl kilma, akkad fīha ʔan ahammiyyat attaʔawun bēn mudara marākiz albuḥūt fi dduwal alʔarabiyya. ḥāda daktōr ʔabbar ʔan āmālu lamma gāl, "inshālla ḥāda lʔijtimāʔ hayidʔam ali badāh² alʔijtimāʔ alʔawwal in kān min tanstīg aw min alʔistifāda min imkāniyyāt marākiz albuḥūt alʔarabiyya li maṣlaḥat ḥadaf wāḥad alli kullana nisʔālu³, khidmat almuʔtamaʔ alʔarabi." wu gāl kamān innu ʔamaliyyāt attahdīr mustamirra, wu innu kull adduwal alʔarabiyya lāzim yitbāḍalu khibrāthum fi ḥāda lmaʔāl.

raʔis almarkaz bayyan ahammiyyat ḥāda lmuʔtamar. hu akkad annu lbaḥt alʔilmi lu ahammiyya kabīra, ʔala asās annu lmawāḍiʔ almaʔtrūha ʔala ḥāda lmuʔtamar ḥatkūn bi mafhūmiyya ʔarabiyya muṣṭaraka. ḥādi lmawāḍiʔ nafsaha ḥaynāgishūha⁴ fi almuʔtamar assābiʔ li lʔumam almutaḥida minshān manʔ aljarāyim wu muʔāmalat almudnibīn. ḥāda lmuʔtamar raḥyineʔagiḍ⁵ fi maḍīnat milānu fi ḥāda ṣṣēf.

alwufūd almuṣṭarkīn fi ḥāda lmuʔtamar tiṣḥmil mumattilīn ʔan wizārāt addākhiliyya wu lʔadl, wu shshuʔun alʔijtimāʔiyya fi dduwal alʔarabiyya bi lʔidāfa li lmunadqamāt wu lhēʔāt addawliyya, wu kamān aja wufūd min marākiz albuḥūt alʔarabiyya wu ddawliyya.

alḥagāga, anni agdir agūl innu blādna kānat khālya min aljarāyim. kunna nisayyib kull shay bidūn ma ngaffil ʔalē. mā kunna nkḥāf innu ḥad yisrig shay. wu lākin dahḥīn kitru lʔaghrāb ʔindana, wu kitrat assigāt wu ljarāyim. allāh yaḥḥud bi yad ḥukumatna rraṣḥīda ʔashān tiḥtina wu tiḥmi awlādana min kull shay.

Vocabulary

baḥt *n.pl.* buḥūtwigāya *n.*Jarīma *n.pl.* Jarāyimdirāsa *n.pl.* -āt, amniyya

research, study

prevention

crime, murder

security studies

taḥḍīri *adj.*
 kilma *n.*
 akkad/yiʔakkid *v.tr.*
 taṣāwun *n.*
 ʿabbār/yiʿabbir + ʿan *v.intr.*
 amal *n.pl.* āmal
 daʿam/yiḍam *v.tr.*
 tansīg *v.n.*
 istifāda *n.pl.* -āt
 imkāniyya *n.pl.* -āt
 saʿa/yiṣa + li *v.intr.*
 maṭriḥa *pass.part.*
 mafhūmiyya *n.pl.* -āt
 bi lʾidāfa
 heʿa *n.pl.* -āt
 khāliya *adj.*
 sarag/yisrig *v.tr.*
 sirga *n.pl.* -āt
 yākhud bi yad
 rashīda *adj.*
 hama/yihmi *v.tr.*

preparatory
 speech; word
 to assure, verify, affirm
 cooperation
 to express
 hope
 to support
 arranging, arrangement; preparation
 profiting, benefiting, making use of
 potential, ability, capacity; possibility
 to seek, strive, pursue
 presented, broached or raised (of a question/problem)
 understanding; mentality
 in addition to, besides; furthermore
 organization; association; appearance
 empty; free (from)
 to steal
 theft
 to stand by s.o.
 rightly guided; enlightened; mature
 to protect, keep

Notes

1. **dōli**: *international*. Cf. MSA **dawli**. Very often the MSA **aw** is changed to **o** in Hijazi Arabic, but the MSA pronunciation is also used.
2. **badaʿ**: *He started it*. Hijazi Arabic uses the MSA form **badaʿ** (pausal form). However, if the verb has an object pronominal suffix, then the glottal stop is deleted and the final vowel is lengthened, as is the case here.
3. **niṣālu**: *We strive for it*. A preposition with a pronominal suffix is never added to the verb in MSA, although it is quite common in most Arabic dialects. Note the lengthening of the vowel **a** before the preposition plus pronominal suffix.
4. **yinaḡishūha**: *They discuss it*. Cf. MSA **yunāḡishūnaha** with the changing of the preformative vowel **u** → **i**, the **q** → **g**, and the deletion of the suffix **-na**, and the shortening of the final vowel. These changes are very common in Hijazi Arabic.
5. **rahyineḡid**: *It will be held*. The prefix **rah-** is used with the imperfect of the verb to form the future. Hijazi Arabic borrowed this construction from Egyptian Arabic.

Selection Thirty-Seven

iglān munāfasa

almuʿassasa lʿamma li ttaʿmīnāt alʾijtimāʿiyya tirid tanafiz mashrūʿ maḡna
 raʿīsi laha fi lmanṭaga lwuṣṭa¹ fi riyād ḡasab ḡadōla shshurūʿ:

1. alʾarḡ allī ḡayinbana ʿalēha ḡadā lmaṣhrūʿ mawjūda ʿala shshāriʿ ḡarīb min almustaṣḡa lʿaskari. almaḡna ḡaykūn sitt adwār², wu dōren ḡabw, wu fīh alkhadamāt almiḡānīkiyya wu lkahrabāʾiyya wu niṣām takyīf markazi, wu lāzim yikūnfi maṣāʿid wu mawāḡif ḡagḡat assayyārāt, wu taswiya alʾarḡ ḡawalēn³ almaḡna. maṣāḡat alʾarḡ ḡagḡat ḡadā lmaṣhrūʿ ḡawālī itnēn wu talatīn alf miṭr murabbāʿ.
2. bima annu⁴ lmaṣhrūʿ ḡayishmil aḡmāl miḡmāriyya wu miḡānīkiyya wu kahrabāʾiyya allī biṭṭallab⁵ mustawa ʿālī min attanfiz, almuʿassasa ḡaṭṭat ḡadōla shshurūʿ ʿala shsharikāt allī tiḡgaddam li dukḡul ḡadī lmunāfasa:
 A. lāzim tiḡgaddim bayān bi aḡmālha ssāḡba khilāl attalāt sinīn almaḡḡya bi shart innu tkūn naffazat maṣḡarīʿ li maḡānī ḡagḡōn maḡātib shabīḡa bi lmaṣhrūʿ ḡagḡana. lāzim tiḡgaddim mustanadāt muṣaddaḡa minshān tisabbīt tanfiz ḡadōl alʾaḡmāl bi ṣūra mumtāza.
 B. lāzim tiḡgaddim bayān ʿan waḡḡaha lmaḡlī ḡāliyyan bi shart innu yishmil almiṭzāniyya ssanawiyya ḡagḡat aṣshsharika li ssinīn attalāta lmaḡḡya. lāzim tiḡkur ḡajm aḡmālha ssanawī wu rāsmālha⁶ wu asāmī lbunūk allī biṭṭēmal maḡḡha.
 C. lāzim tiḡgaddim wasiḡa ʿan jīḡāzha lʾidāri wu lfanni, w bayān ʿan almaḡaddāt wu lʾaḡḡiza allī btiḡlukha.
 D. lāzim tiḡgaddim naskḡha ʿan assijil attijārī wu lʾintisābi li lḡhurfa ttiḡāriyya, w shīḡāda min maṣḡaḡat azzakā w ddaḡhl, w shīḡāda min attʾamīnāt alʾijtimāʿiyya minshān tibayyin tasdīd mustahīḡḡātha.
3. bi nnisba li shsharikāt assuḡūdiyya lāzim yigaddimu ziyāda ʿala lʾaṣḡya illi zakarnāha, shīḡādat taṣnīf min wizārat alʾaṣḡḡhāl alʿamma wu lʾiskān min addarāja lʾawwala aw attānya fi maḡāl almaḡānī. amma shsharikāt alʾaḡḡnabiyya lāzim tiḡgaddim shahādat taṣnīf lā tḡill ʿan addarāja rāḡḡa fi maḡāl almaḡānī.
4. mā ḡatinbāʿ wasāyig almunāfasa illa li shsharikāt almuʿaḡḡala ḡasab aṣshshurūʿ almazkūra min ḡabl.
5. mumkin alḡuṣul ʿala ṡalabāt attaʾḡīl min almuʿassasa lʿamma li ttaʿmīnāt alʾijtimāʿiyya bi riyād, shshāriʿ almaḡār, idārat almaṣḡarīʿ.

6. lāzim tiṭṭabba kull aṭṭalabāt almazkūra wu tiṭṭaddam maḡ kull almustanadāt almaṭlūba li lmuṭassasa gabl assāḡa itnaḡsh aḡḡuhr yōm alḡtntēn.
7. aṡṡsharikāt almuṭahhala mumkin tiḡṡal ḡala wasāyig almunāfasa li ḡāda lmaṡhrūḡ min almuṭassasa bi mablaḡh kḡamsa wu talatīn alf riṡāl.
8. ākḡhir mōḡad li bēḡ alwasāyig hu assāḡa itnaḡsh aḡḡuhr yōm attalūt.
9. tiṭṭaddam alḡurūd fi muḡhallafāt makḡtūma li lmuṭassasa mū min baḡd ḡuhr yōm arrubūḡ. ḡayinnrafad kull ḡarḡ ḡayiji baḡd attārīkḡh almuḡaddad li taḡdīm alḡurūd.

Vocabulary

iḡlān *n.pl.* -āt
munāfasa *n.pl.* -āt

gabw *n.*
takṡīf markazi
maṡḡad *n.pl.* maṡḡeid
tasṡiyat alḡarḡ
miḡmāri *adj.*
bayān *n.pl.* -āt
ṡḡabīḡa *adj.*
mustanad *n.pl.* -āt
muṡaddaḡa *adj.*
sabbat/yisabbīt *v.tr.*
wadḡḡa almālī
mīṡāniyya *n.pl.* -āt
ḡajm *n.pl.* aḡḡām
rāsmāl *n.*
maḡaddāt *n.*
naskḡa *n.pl.* nusakh
siḡil tiḡāri
ḡhurfa tiḡāriyya
maṡalḡat azzakā wu ddakḡh
tasḡid almustaḡiḡḡāt
taṡnīf *n.*
wasīḡa *n.pl.* wasāyig
muṭahḡal *adj.*

announcement, advertisement
competition; contest, match; (here)
contract, bids, bidding
basement; vault
central air-conditioning
elevator
(here) landscaping
architectural
statement
similar
document
notarized
to verify, prove
its financial statement
budget
volume
(financial) capital
equipment, machinery
copy
commercial register, business credentials
chamber of commerce
religious income tax office
no money owed, payment of claims
classification
document
qualified

muḡhallaf *n.pl.* -āt
ḡarḡ *n.pl.* ḡurūd
anrafad/yinnrafad *v.pass.*

envelope
offer, proposal
to be rejected, refused

Notes

1. **waṡṡa:** *central, middle.* This MSA word is not used very often in Hijazi Arabic, but its masculine form **waṡṡaṡ** is very common. Note the change of **s** → **ṡ** via regressive assimilation.
2. **dōr, pl. adwār:** *floor, story; role; turn.* Hijazi Arabic uses the MSA word **dawru** in all of its different meanings. Note the common Hijazi Arabic change of **aw** → **ō** and the loss of the final vowel.
3. **ḡawalēn:** *around.* Cf. MSA **ḡawla**. Adding the **-ēn** suffix and putting the final vowel **a** before **l** is a Hijazi Arabic characteristic.
4. **bima annu:** *since, inasmuch as.* This construction is borrowed from MSA.
5. **biṡṡallab:** *requires.* Cf. MSA **tataṡallabu** (fully vocalized). The prefix **b-** is prefixed to the imperfect verb to denote a habitual action. Note the change of the preformative vowel **a** → **i**, and the deletion of the second vowel which contributed to the change of **t** → **ṡ** via regressive assimilation.
6. **rāsmālīha:** *its capital.* Cf. MSA **raṡsa māliha**. The deletion of the glottal stop along with the compensatory lengthening of the vowel **a** is a common phenomenon in Hijazi Arabic.

mushkilat al'alghām fi lbaḥr al'aḥmar

bīgūlu¹ lana nnās alkuḅār annu fi l'awwalāt² kānu lqabāyil biyithārabu³ maḥadhūm. lamma tšīr almaḡārik bēnhum kān yiṯīḥ magātīl. aḡyān kān fi nās yiṯīr fihum taṣwīb⁴, zay kusūr wa ma ašbah zālik. lamma kān yiṯīr iṣṭibāk bēn gabīlatēn, tīji gabīla, zay ma ngūl, yifukku shshar⁵, yaḡni yisawwu firāḡ bēn alqabīlatēn.

ḡagib ma tḡaddamat albilād, wu tḡagat annās, mā ḡād ḡindana ḡādī lmaṣḡkil. lākin alḡadāra wu tḡagaddum ḡābu lana maṣḡkil min nōḡ tāni. fa masalan khallīna ḡalḡīn nikallam ḡan mushkilat al'alghām fi lbaḥr al'aḥmar. fi nās kutār maḡsūdīn minnana, liḡann allāḡ subḡānhu wa taḡāla aḡlāna khērāt kaṡīra. fa biṡḡūfahum yibḡhu yisabbibu lana maṣḡkil. ḡasab ma bnismaḡ fi l'aḡḡbār biyīḡhar annu ḡadōl annās humma aḡdāḡana, wu mā biridu khērana abadan. wāḡḡa min ḡādī l'ḡiḡdāḡāt hi zarḡ al'aḡḡḡam fi lbaḥr al'aḡḡmar, ḡaṣḡān yishillu ḡarakat almiḡāḡa wu yidḡḡḡḡu al'ḡiḡṡād assuḡḡdi, liḡannu ḡaṡḡil masḡalat al'ḡiṡirād wu tḡawrīd fi almanḡaḡa. zay ams masalan, saḡṡnat shāḡn bōlandiyya aṡḡadamat bi lughm ḡind madḡḡal albaḡar al'aḡḡmar. ḡādī ssaḡṡna ḡaḡiyya ḡadīda li ḡamaliyyāt al'alghām alminḡaḡḡa fi lbaḡar al'aḡḡmar wu khālīṡ assuḡḡs. ḡādī ssaḡṡna tiblugh ḡumūlathā khamsa alf wu sabḡ miyyat ṡan, wu kānat tibahḡḡir fi mīna ḡidda lamma anfaḡar fīḡa alllughm.

alwilāyāt almutḡaḡida wu faransa wu bariḡānya badaḡu ḡamaliyyāt almasḡ albaḡriyya. humma byitwaggaḡu wuṡūl kāṡiḡāt al'alghām wu ḡayyārāt ḡalikōbītar kāṡḡa li l'alghām wu khubara min ḡadōla lbilād ila lmanḡaḡa baḡḡ shī yōmēn. min almuḡḡamal innu lyūnān tibḡat kāṡiḡāt al'alghām ḡagōnḡa li lmanḡaḡa ḡaṣḡān tṡḡārik fi ḡal ḡadī lmuḡḡkila. aḡzun annu amrīka ṡalabat min alḡukūma lyūnāniyya minshān tiṡāḡim fi ḡādī ḡamaliyyāt. kull ḡādī l'ḡiḡḡdādāt min adduwal alḡharbiyya bitbayyin innu ḡurriyyat almiḡāḡa muḡimma ḡiddan fi ḡadīk almanḡaḡa.

Vocabulary

lughm *n.pl.* alghām

awwalāt

ṡḡārab/yiṡḡārab + maḡ *v.intr.*maḡraka *n.pl.* maḡārik

mine, explosive device

the past

to fight with (s.o.)

battle

magātīl *n.pl.* magātīltaṡwīb *n.*kusūr *n.pl.* kusūriṡṡtibāk *n.pl.* -āt

zay ma ngūl

firāḡ *n.*nōḡ *n.pl.* anwāḡmaḡsūd *adj.pl.* -īnsabbab/yisabbib *v.tr.*khabar *n.pl.* akhbār

zahar/yiḡhar annu

ḡaduḡ *n.*ḡiḡdāḡ *n.pl.* -ātshal/yishil *v.tr.*iṡirād *n.*tawrīd *n.*saḡṡnat shāḡnaṡḡadamat/tiṡṡadim + bi *v.intr.*ḡaḡiyya *n.pl.* ḡaḡāyāmitnagga *adj.*balagh/yibluḡ *v.tr.*ḡumūla *n.pl.* -ātbaḡḡar/yibaḡḡir *v.intr.*anfaḡar/yinfaḡir *v.tr.*maṡḡ *n.*atwaggaḡ/yitwaggaḡ *v.tr.*

kāṡiḡāt al'alghām

khabīr *n.pl.* khubarasāḡam/yisāḡim + fi *v.intr.*iṡṡḡād *n.pl.* -āt

ḡurriyyat almiḡāḡa

casualty

injury

fracture (of a bone), break

clash, fight

as we might say

reconciliation

kind; sort, type

envious

to cause

news

it seems

enemy

aggression

to paralyze

import

export

cargo ship

to collide with; to strike

victim; blood sacrifice

to amount to

mobile; portable

to load capacity

to sail

to explode

wiping, wiping off; here [mine] sweeping

to expect

mine sweepers

expert

to participate in, take part in; to share

willingness

freedom of navigation/sailing

Notes

1. bīgūlu: *they say/tell*. Note the deletion of the tense marker *y* and the compensatory lengthening of the preformative vowel.
2. awwalāt: (*in the*) past. Cf. MSA *awwal* s. *awwal*. This regular feminine plural form is typical of Hijazi Arabic.

3. *byithārabu: they fight*. This verb form expressing the reciprocal voice is normally formed by inserting a t between the tense-person marker and the stem of a perfect verb which has the pattern C1aC2aC3, e.g., *hārab, athārab*, impf. *yithārab*.

4. *taṣwTb: injury*. This is an MSA word meaning *aiming, pointing; correction*. Note that Hijazi Arabic may borrow words from MSA but may alter their meanings.

5. *yifukku shshar: They break up the fight*. This expression is quite common in Hijazi Arabic as well as other Arabic dialects. Very often the peace maker pays for whatever the dispute is all about.

Selection Thirty-Nine

musāḡadāt assuḡdiyya li dduwal annāmya

assuḡdiyya muḡtabara dahhīn min akbar¹ almutbarriḡīn arraḡṡiyyīn li imusāḡadāt addōliyya li dduwal annāmya. ḡukūmatna ssakhiyya btaḡji ḡawālī arbaḡa aw khamsa bi lmiyya min muntaḡāṡha ddakhiyya li musāḡadāt attanmiyya. ashshay almusharriḡ hu annu ḡukūmatna biṡḡārik alḡakharīn bi lḡherāt illi allāḡ aḡam fiha ḡalēna².

muḡassasat almusāḡadāt assuḡdiyya ḡagat attanmiyya taḡassasat sanat alf wu tiṡ miyya wu arbaḡa wu sabḡīn. fi hadāk alwagṡ kān raṡīd almuḡassasa balyōnēn wu nuṡ⁴ dūlār. biṡḡūf annu ḡāda rraṡīd ṡār yizīd shwayya shwayya/ biṡḡwesh⁵. fi sanat wāḡid wu tamānīn ṡār sabḡa balyōn dūlār. min khilāl ḡādi lmuḡassasa btiṡwazzaḡ kull almusāḡadāt assuḡdiyya. mū lāzim ninsa annu ttabarruḡāt assuḡdiyya hi Juz⁷ raḡṡi min almusāḡadāt addōliyya. ḡāl ḡumrak biṡḡūf annu bilādna ḡammāl biṡḡāhim aktar wu aktar maḡ muḡassasāt tānya zay albank addawly wu lmuḡassasa lḡamrikiyya li ttanmiyya ddōliyya wu lmuḡassasa lkuwētiyya wu ḡḡerhum fi tamwīl maṡḡarīḡ katīra.

ṡār maḡmūḡ almusāḡadāt assuḡdiyya li ḡatta sanat sabḡa wu tamānīn sitta balyōn dūlār. ḡāda lmaḡlagḡ twazzaḡ ḡala miṡēn wu sitta wu sabḡīn maṡḡrūḡ fi wāḡid wu sittīn dōla. min siyāsāt almuḡassasa ssuḡdiyya innu taḡji alḡafḡaliyya li dduwal allī fiha ddakhlī alfardi ḡālī marra. muḡzam almusāḡadāt assuḡdiyya biṡrūḡ li afriqya. khāṡṡa liḡann katīr min adduwal alḡafriqiyya aḡlhum kawāris katīra zay alḡafāf wu lmaḡḡadāt wu lfayadānāt wu ḡḡeru.

almusāḡadāt biṡṡwazzaḡ ḡala maṡḡarīḡ mukḡtalfa. gism kabīr minha byīnṡaraf ḡala maṡḡarīḡ handasiyya mitl shag aṡṡurgāt wu ssikak alḡadīdiyya wu lmaḡāniḡ albaḡriyya wu lmaḡārat wu lkahraba wu lmuḡāṡalāt. wu gism byīnṡaraf ḡala maṡḡarīḡ iḡimāḡiyya zay alḡiskān wu taḡmīn almūya wu zzirāḡa wu ttāḡlīm wu maṡḡarīḡ tānya.

ḡādan almusāḡadāt btiṡwazzaḡ bi ṡurug mikḡtalfa. fi musāḡadāt btindafāḡ muḡāsharatan li lḡukūmāt attānya min khilāl wizārāt almāliyya wu lkḡārijiyya. alḡukūma ssuḡdiyya bitḡaddim musāḡadāt tānya bi wāṡṡat wikālāt tāḡa li lḡumam almutaḡida wu li ḡḡālam alḡislāmi. kamān fi musāḡadāt li lḡālāt aṡṡarṡa. masalan

tibṭat alḥukūma musāʿadāt ghizāʿiyya zay ma tḡul gamḥ wu tamr, wu tibṭat kamān maʿaddāt li dduwal illi byjīha kawāris tabīʿiyya zay fayadānāt wu ma aṣḥbah zālik. ḥukūmatna arsalat biṣāt ṭubbiyya mujaḥhaza bi kull almaʿaddāt wu lḥājāt allāzam minshān yisāʿidu ikhwānana alyamaniyyīn, mankūbīn alḥazza lʿardīyya. fa anna biftakḥir bi bilādi wu bi ḥukūmati wu inshālla allāh ḥayzīd khērātu ʿalēna.

Vocabulary

dōla nāmya
muṭabara *n.pl.*
mutabarriṭ *act, part, pl.* -īn
sakhī *adj.*
muṭʿassasat almuṣāʿadāt assuʿūdiyya
haggaṭ attanmiya
muṣḥarrif *adj.*
anḡam/yinḡim *v.intr.*
raṣīd *n.*
min khilāl
atwazzaʿ/yitwazzaʿ *v.pass.*
tabarruʿ *n.pl.* -āt
sāham/yisāhim *v.intr.*
almuṭʿassasa lʿamrīkiyya li ttanmiya
ddōliyya
tamwīl *v.n.*
mablagḥ *n.pl.* mabāligh
afḡaliyya *n.pl.* -āt
dakhl *n.*
kārisa *n.pl.* kawāris
jaʿāf *n.*
maʿjāʿa *n.pl.* -āt
fayadān *n.pl.* -āt
handasi *adj.*
mubāsharatan *adv.*
wikāla *n.pl.* -āt
hāla ʿārʿa
ghizāʿi *adj.*
gamḥ *n.coll.*
tamr *n.coll.*

developing country
considered
contributor, donor; volunteer
generous
the Saudi Fund for Development

honorable, noble
to bestow, give
fund; capital; balance
through
to be distributed
contribution, donation
to participate, take part
USAID

financing
amount, sum
priority
income
disaster, calamity
drought
famine
flood
engineering
directly
agency
emergency
nutritional, (relating to) food
wheat
date

biṣa *n.pl.* -āt

mujaḥhaza *adj.*

mankūb *adj.pl.* -īn

ḥazza arḡiyya

aftakḥar/yiftakḥir + bi *v.intr.*

mission, delegation; group of people,
team

equipped

afflicted with disaster; ill-fated; victim

earthquake

to take pride in

Notes

1. min akbar: *one of the biggest.* Although this is an MSA construction, it is very common in Hijazi Arabic.
2. anḡam fīha ʿalēna: *(God) has bestowed on us.* Cf. MSA anḡama biha ʿalayna. It is worth noting here that in addition to vocalic changes and deletion, the Hijazi verb collocates with the preposition fī, while the MSA verb collocates with the preposition bi.
3. hadāk alwaḡt: *that time.* The MSA ḡaka is the cognate of this demonstrative substantive. The prefix ha- is a Hijazi Arabic innovation.
4. nuḡḡ: *half.* Cf. MSA niḡf (pausal form). Note the deletion of f and the gemination of ḡ. All one-word fractions in Hijazi Arabic have the pattern CuC₂C₃, e.g. tult, *one third*; rubḡ, *one fourth*.
5. bishwēḡḡ: *slowly.* This type of adverbial expression normally consists of the preposition bi and a noun or a noun phrase, e.g., biguwwa, *forcefully*; bisurʿa, *quickly*.

amtāl wu ʿibārāt ʿāmma
Common Proverbs and Expressions

- alʿinsān bittaʿfīr wu allāh bi ttaḍbīr.
Man proposes and God disposes.
- taḥt assawāhi dawāhi.
Still waters run deep. (Lit., under still waters there are smart fellows.)
- bēt addīg yisāʿ alf šadīg.
A small hut holds a thousand friends.
- ḥabl alkizb gašīr.
Lies have short wings. (Lit., the rope of lies is short.)
- ḡulmin bi ssawīyya ʿadlin bi rraḡīyya.
Equal injustice to all people is better than justice for some and injustice for others.
- wild alkaḥb kalb mitlu.
Like father like son. (used in a pejorative sense, lit., the son of a dog is a dog like him.)
- ḥāmīha ḥarāmīha.
The guard turned out to be the thief.
- khudu srārhum min zghārhum.
Learn their secrets from their youngsters.
- dirham wiḡāya khēr min ḡintār ʿilā.
An ounce of prevention is worth a pound of cure. (Lit., an ounce of protection is better than a ton of medicine.)
- rās alkaḥlān maḡmal ašshēṭān.
An idle brain is the devil's workshop.
- zād ʿala ḡīn balla.
He added fuel to the fire. (Lit., he added more water to the mud.)
- assukūt akḥu riḡa.
Silence gives consent. (Lit., silence is the brother of consent.)

- aššudfa khēr min mīḡād.
[Meeting by] coincidence is better than a set date.
- aššabr muftāḥ alfarā.
Patience is the key to relief. (e.g., from sorrow, pain, etc.)
- khašmak minnak lō kān aḡwā.
Do not be ashamed of family. (Lit., your nose is part of you even if it is crooked.)
- illi ʿadḡu ttuḡbān yingaz min alḡabl.
He who has been bitten by a snake is afraid of a rope.
- ʿala gadd lḡafak mid riḡlak.
Don't bite off more than you can chew. (Lit., stretch your foot as far as your comforter goes.)
- alʿaḡwar bēn alʿumyān malik.
Among the blind the one-eyed [man] is king.
- alʿaḡsa min alʿanna.
Don't spare the rod. (Lit., the staff is from paradise.)
- mū kull bēda šaḡma wa lā kull sōda faḡma.
Don't judge a book by its cover. (Lit., not every white woman is a piece of fat and not every black woman is a piece of charcoal.)
- illi fi lḡidir biṭṭalliḡu lkhašhūḡa.
Whatever is in the pot, the ladle brings it out.
- wēsh ʿala dḡīb min ḡrāṭ alʿanz.
How can a fart of a goat harm a wolf.
- ḡidir wu lāḡa ḡhaṭāḡ.
Birds of a feather flock together. (Lit., a pot that found its lid.)
- alʿaḡala min ašshēṭān.
Haste makes waste. (Lit., haste is from the devil.)
- alḡanāḡa ḡhina.
Contentment is better than riches. (Lit., contentment is riches.)
- ḡūl alḡaḡ wa lō ʿala ḡaḡ rāsak.
Tell the truth even if it hurts. (Lit., tell the truth even though you may be beheaded.)

- katīr alharaka wu galīl albaraka.
Much movement does not make much profit.
- alkīāb tinbaḥ wu lgāfla māshya.
I couldn't care less. (Lit., the dogs bark while the caravan moves on.)
- man sāwāk bi nafsū mā ḍalamak.
He who treats you like he treats himself is not unfair to you.
- mā ḥak jildak zay ḍufrak.
Nothing can scratch your back better than your own nail.
- waḍ alḥur dēn.
Do not make promises you cannot keep. (Lit., the noble person that promises runs into debt.)
- waḍ bila wafa ḡadāwa bila sabab.
A promise unfulfilled is enmity uncalled for.
- min faḍlat algaib byitkallam allisān.
Whatever the heart thinks the tongue speaks.
- lā yihīn ḡala lḡūd illa ḡishru.
Nothing is kind to the wood but its own bark.
- muftāḥ albaṭn lugma.
The key to the stomach is a mouthful.
- alḡhargān yite'allag bi ḥbāl alhawā.
A drowning person would clutch at a straw. (Lit., a drowning person would cling to robes of air.)
- alḡēn mā tiḡla ḡala lḡājib.
The eye does not rise above the eyebrow. (used as an expression of respect for superiors or the elderly.)
- ḥāda ḡuzr agbaḥ min zamb.
The excuse is worse than the offense itself.
- alhala yidfaḡ albala.
Desserts prevent all sicknesses.
- lā tī'ajjil ḡamal alyōm li lḡhad.
Never put off till tomorrow what you can do today.
- inna li llāh wa inna ilayhi rājiḡūn.
Surely we are Allah's, and to Him we shall surely return.

- aḡūzu bi llāh minā shshḡḡān. arrajīm.
I take refuge in God from the evil of the devil.
- alkamāl li llāh waḡḡu.
Perfection belongs to God alone.
- lā ḡawla wa lā ḡuwwata illa bi llāh.
There is no power but in God.
- wa mā ḡala rrasūli illa lbalāḡha.
It is for the messenger only to deliver his message.
- ḡind libṡūn ḡāḡat liḡḡūl.
When the stomach is concerned, wisdom withdraws.
- rizḡ alyōm akḡadnāḥ wu rizḡ bukra ḡala llāh.
We have gotten our livelihood for today and God will take care of tomorrow.
- aḡḡadīḡ waḡt aḡḡīḡ.
A friend in need is a friend indeed.
- lamma yiḡīṡ albaḡīr biktār sallākḡīnu.
When it rains, it pours. (Lit., when a camel falls down, the butchers/skinners are numerous.)
- lō fīḡ ḡḡēr mā ḡaṡṡu jīḡēr.
It is a worthless thing. (Lit., if it were good, the vulture would not have dropped it.)

Translations of the Selections

Selection One

Information about the Kingdom of Saudi Arabia

Saudi Arabia occupies the largest part of the Arabian peninsula. The area of the Kingdom is about 870,000 square miles. Its mineral resources include: gold, silver, brass/copper, lead, iron, and some other minerals. The population of Saudi Arabia is about nine million inhabitants.

Islam is the religion of the Kingdom, and the Prophet Muhammad (God bless him and grant him salvation) was born there. It [also] has the two holy shrines, the holy city of Mecca and the Radiant Al-Medina. The Saudis believe in Moses, in our Father Ibrahim and in our Lord Jesus (peace be upon Him). The government does not allow non-Muslims to pray in churches or in temples. The building of churches is not permitted in all of Saudi Arabia.

Muslims have the Islamic calendar which is based on (lit., depends on) the lunar month which is twenty-nine and a half days long. This calendar started when the Prophet emigrated from Mecca to Medina in the seventh century A.D. All Muslims have to fast during the month of Ramadan. This means that they must abstain from eating, drinking and smoking throughout the day. Saudi law obligates all people, Muslims and non-Muslims, not to eat, drink or smoke in public places during the Fast of Ramadan. The Muslim months are: Muharram, Safar, Rabee' Al-Awwal, Rabee' Al-Tani, Jumad Al-Awwal, Jumad Al-Tani, Rajab, Sha'ban, Ramadan, Shawwal, Zu-Liqda, and Zu Lhijjah. There are five pillars of the Muslim religion. They are: the declaration that there is no god but Allah and Muhammad is His prophet, prayer five times a day, almsgiving [amounting to] 2 1/2%, fasting during the month of Ramadan, and the pilgrimage to Mecca (lit., of the house).

Selection Two

The History of Saudi Arabia and Its Government

Since ancient times Saudi Arabia has played a vital/important role in history in the areas of trade, religion and culture. The kingdom extends from the Red Sea in the west to the Arabian Gulf in the east. Saudi Arabia's terrain is varied, but generally it is barren and most of it is desert. The Empty Quarter is the largest sand area in the world. However, we must not forget that in Saudi Arabia there are valleys, plains, rocky terrain and mountains, especially in the Asir area. There are also relatively small agriculturally cultivated areas. It is said that these areas, such as Al-Qatif Oasis, are among the most fertile and productive in the Middle East.

The population of Saudi Arabia is Semitic. They are all of an Arab background. About ten percent of them are bedouins. The Saudis did not

intermarry with other peoples/races. As a matter of fact, Saudi Arabia was never under any [colonial] domination. This fact has contributed to (lit., helped) the unity of the country and to social stability. The Saudi Arab is a proud individual in his religious and moral values and in his heritage.

Arabia has a very rich history. Starting from the seventh century A.D., the Arabs spread the message of Islam from Mecca and Medina. They also spread their Arabic language as well as their culture. The religion spread rapidly to North Africa and to Central Asia. But the modern history of Saudi Arabia starts from 1902, when Abdul Aziz recaptured the home of his tribe in Riyadh. After thirty years of fighting, Abdul Aziz reunited all the hostile factions, and he proclaimed himself the King of Saudi Arabia.

Most of the oil storage tanks were opened after WWII. Abdul Aziz began using all the oil revenues to expedite modernization and progress in his country. This progress continued under the leadership of his successors, King Faysal, King Khalid and King Fahd. Saudi Arabia has an absolute monarchy. It is ruled by the Saud family, the offspring of Abdul Aziz. The leaders of the family appoint the king. The current Saudi constitution is the Islamic Shari'a/law, the holy Qur'an.

Selection Three

Some Cities of Saudi Arabia

1. Holy Mecca is the capital of all Muslims. Mecca was established when God created the well of Zamzam in order to save Hagar and her son Ismail from dying of thirst. Everyone knows that the Arabs are descendants of Ismail. Ibrahim and his son worked very hard to build the Ka'aba, which was a place for worship even before Islam. The Muslim religion states that every Muslim in the world should visit Mecca during the pilgrimage at least once in a lifetime. Now Mecca has changed greatly from the past. It has large buildings, wide streets, and many hotels especially for pilgrims.

2. Radiant Medina is an important city for Muslims because it has the famous mosque of the Prophet and his grave as well as his library. It [also] has the Islamic University. Every pilgrim has to visit the Prophet's grave in Medina. In the past, Medina was a small [village], but now it has grown to be a big city, and its population has increased (lit., the people are numerous in it). You see that they have rebuilt Medina since that time, and you may not recognize it. It has modern markets and many buildings.

3. Riyadh is a modern city which is growing rapidly. King Abdul Aziz, who is usually known as the Son of Saud, had made Riyadh the capital of Saudi Arabia. Riyadh has an old history. It is considered to be the first capital of the Yamama region. Up until the fifties there were no paved roads leading to Riyadh. It was a desert in which there were palaces of clay. People came to Riyadh because it had vast oases, palm trees and vegetables, and it had

sufficient water. The word Riyadh means gardens or paradises. Its climate is very dry, and it has very little rainfall. Riyadh was the capital of the Saud Clan, but the Sauds were cast out of it. In 1902 King Abdul Aziz surrounded it and recaptured it from Ibn Rashid.

4. Jidda is called the Bride of the Red Sea. It surrendered to Abdul Aziz and his men in 1925. However, its history did not start until 1933 when the Minister of Economics signed an agreement with Standard Oil of California. [The company] paid thirty-five thousand British gold pounds. Since that time Jidda has changed, and its population increased from 25,000 to about a million in 1980. It has one of the most modern airports. The National Airport of King Abdul Aziz has an area of more than 40.5 square miles. This airport provides services for a million and a half Muslim pilgrims annually, and for six million travelers.

5. Jubayl and Yunbu' are developing tremendously. Both of them are industrial cities in which there are huge projects.

Selection Four

The Difference Between Life in the Kingdom and Life in America

The United States differs completely from the Kingdom. First of all it [is different with respect to] modernization. Here they are more modernized/developed than we are, but this does not mean that we do not have modernization. We have buildings and streets. Everything one may imagine is found in Saudi Arabia, but not to the extent that it is in America or in the European countries.

Concerning the weather, it is completely different, [they have] cold and snow. We do not have snow except in the northern region. Sometimes we have snow, but not always. For example, last year in Ha'il it snowed on the heights. The weather is very cold because Ha'il is in the north close to Jordan. Sometimes when we have winds, northerlies as we call them, the weather is cold. The Kingdom of Saudi Arabia is a desert. Its weather is dry when cold, and dry when hot except in coastal areas which of course are humid because of the sea.

With respect to traditions, there is a very great difference (between the two). In our country, women do not go shopping by themselves. They do not go to the suq and buy their personal things. In Saudi Arabia the man is responsible for everything. He is the one who brings [home] the household items and the groceries. If the woman goes out, she has to be dressed in (complete) Saudi fashion which is the veil (the black thing on the face) and the abba which must be black. There are many kinds of abas. When a woman goes out she should be wearing a long dress. This means she should be covered from head to toe (lit., from the head and the neck to the feet). The veil should be worn in two layers so that the face will not be shown.

Selection Five

The Women's Chamber

A woman sits in the women's chamber. It is not possible for her to sit with the men. There are places for feasts; one quarter designed especially for women and one for men. Even the entrance for women is separate. There is no common entrance for both women and men. For example, one entrance should be on the north [side] and the other on the south, east or west side. It is not possible for the two entrances to be next to each other. There are [some] houses built with one entrance. Even though there might be men and women in the same house, the host (of the feast) himself would always arrange to have the women's entrance on one side and the men's entrance on the other. If a person has one entrance or has one apartment, he sometimes finds it necessary to use his neighbor's house to separate the women from the men. These are traditions, so it is not possible to have a common entrance.

In Saudi Arabia women shake hands with each other but not with men. A woman won't face/meet you even though you are her relative. We have some traditions that often will not permit the paternal cousin (m.) to look at his paternal aunt's daughter. Why? Because he can marry her legally. [Likewise] a maternal uncle's son cannot look at his paternal aunt's daughter. The only ones who have the right to look at a woman are her brother, maternal and paternal uncles, and her nephews. Only the persons who do not have the right to marry her can see her face unveiled. But as for the person who can marry her, we call him marriageable. Mahram (unmarriageable) refers to someone who does not have the right to marry a woman, and mush mahram means a person who can ask for a woman's hand in marriage. However, in our town we do not follow these traditions. Sometimes when I go on vacation to see my family, all of us sit and eat together. No one would be absent from the table, unless he had an appointment or he was busy and could not come home for lunch or supper. We all sit at one table and eat together, women and men. Why? Just because I am married and my brother is married, and this means that it is possible for him to look at my wife unveiled, but according to the religion it is unlawful.

Selection Six

A Car Accident

Once my wife and I were going to spend a weekend with my parents. What happened was that we got stuck on the road because there was an accident. We stopped for a while. I got out of the car to see what kind of an accident it was. I found out that one of the drivers was speeding. At the same

time another driver was trying to change lanes, but he did not have a chance to do that, so the other car was in front of him and [their] cars collided. The road was blocked because of the two cars and of a third one which was coming from the opposite direction. We had to stop until the police came. In Saudi Arabia we have highway patrols on duty twenty-four hours a day.

One of the drivers of the cars involved in the accident was unconscious. Of course in a situation like this, first aid is needed. One person in the crowd tried to help him. First of all, he stopped the bleeding until the ambulance came. In Saudi Arabia we have at every fifty kilometers an infirmary, a complete station, a complete rest area with a restaurant, a mosque, a gas station, and [a shop for] car maintenance. It also has lounges for women, and houses to be rented by the room on an hourly bases. The travelers come and rest in them. Such a station was not less than thirty kilometers away from the scene of the accident. Therefore, it was very difficult to send an unconscious person all that distance.

We waited until the police came and investigated the accident. The ambulance came and took the unconscious man away while the police were [still] investigating the accident. Later it became evident that the driver who had changed lanes and was [now] unconscious, was at fault. First of all they took his license to write him a ticket. They gave him a ticket, and the tow truck came, towed the cars away, cleared the road and brought it back to normal.

Certainly, the driver who was at fault was obligated to pay the other driver (for the damages) to repair his wrecked car. As for car insurance, it is available, but not everyone has it. In Saudi Arabia it is not mandatory to have car insurance (it is something optional). You may insure your life or anything else, but from a religious point of view, life insurance is unlawful. It is against the religion in Saudi Arabia. If one has car insurance, then the insurance company pays everything.

If someone dies in an accident and the violation is not intended, then the driver [at fault] is obligated to pay a penalty, which is called "blood money". But if the violation is intended, then the driver will receive the religious penalty, which is death. The religion says, "A tooth for a tooth and an eye for an eye." Anything [wrong] a person does, he should get the punishment for it. In Saudi Arabia if a burglar steals anything, they cut off his hand.

Selection Seven

The Penalty for Drunkenness in the Kingdom

Drunkenness does not exist in the Kingdom to any great extent. Certainly, in our country the government is very strong. If any drunken man is caught, he must be punished. It is impossible for him to be set free. Basically, this is a religious matter. Saudi Arabia is a Muslim country; of

course it prohibits all things [like] this. If a person drinks, this means that he has drifted away from the religion. Our system and laws are in accordance with the religion. For example, cutting off the hand of a burglar is something written in the Qur'an. It is written in our religion that the murderer should be killed and the adulterer should be stoned. We live according to the religion. We do not make up these things by ourselves. These are laws written in the Qur'an and in the Islamic Shari'a/Law through the guidance of the Prophet (God bless him and grant him salvation). We have the word of God (to whom be ascribed all perfection and majesty). Definitely, we live according to God's word. The drunkard is judged in accordance with the penalty for drinking which is six months in jail and lashing every day after prayer. He should be beaten with a reed, God knows how many times, maybe sixty lashes.

Lashing is in accordance with the Islamic method. The person who performs the lashing must not raise up his hand and then strike forcefully. He should put something under his arm to control himself. The soldiers wear berets, so the lasher takes off the beret and puts it under his arm and then strikes with the condition that he does not raise his hand enough to allow the beret to fall (fly). If he lifts his hand and the beret falls, this means that he is violating the law. This method is not as painful as striking with [full] force. So something is put under the arm to show mercy for the offender so that he may repent and come back to his Lord.

Selection Eight

The Donation Fund and Paying Blood Money

As we have said [before], if a person intentionally kills someone else, the Shari'a states that he must be killed. However, if the killing is not intentional then the government orders the murderer to pay blood money. He must also pay a fine to the government. If the family of the victim says, "We forgive him, and we do not want any blood money," then the government will say that this is their prerogative. Nevertheless, the government should get its due, for example, throwing the murderer in jail and forcing him to pay a fine.

In Saudi Arabia we have many tribes. Every tribe has a fund [from individual] contributions. For instance, you are a member of a tribe, you pay fifty riyals a month. Each tribe has no less than twenty to thirty thousand members. So you pay fifty [riyals] and another one pays fifty, and the money piles up every year. The fund pays out [whenever] anyone gets in trouble. This may help the individual a great deal whenever he has a crisis.

In most cases the family of the victim does not ask for blood money because your loss is either your father, your brother, your mother or your child, and money will not replace them. This is a basic principle in Saudi Arabia. However, there are some families who may say, "We would benefit

from this money. We would give it to the children if it were their father who was the victim." Of course they would benefit [from the money], especially if all the children of the victim were small and if the oldest of them were fourteen or fifteen years old and if he were still in school. The blood money is given to the children to build a house for themselves or at least to buy them one to live in. The purpose of taking the blood money is not to use it for leisure or for going on trips. It should be used appropriately.

Selection Nine

The History of Aramco in Saudi Arabia

The story of Saudi Arabia is not complete if we do not talk about the oil story. The history of Aramco started in 1933, when the Saudi government signed the basic concession agreement with Standard Oil Company of California (SOCAL). Later this company assigned the concession to California Arabian Standard Oil Company (CASCO). In 1936 the Texas Company became a half owner of CASCO, which had changed its name to Aramco in 1944. It revised the original concession agreement several times. In 1948, two of the big American companies bought some of the Aramco stock. SOCAL owned 30%, Exxon and Texaco 30% each, and Mobil 10%. In 1980, the government of Saudi Arabia acquired all the Aramco concession rights, crude oil, facilities and production.

When oil was found in 1932, America started sending specialists, materials, and drilling equipment to Dhahran, the town which the company had built on the Dammam field. At the beginning several wells were drilled, but less oil was found than expected. In March, 1938, a very deep well was drilled and oil was found in large quantities.

The Kingdom stopped all oil production operations when the war broke out in Europe. And in 1943 the company announced that it was going to build a refinery at Ras Tanura. The demand for oil increased after the war, and the company began increasing its production at a great rate to secure for itself a share in the international market.

Aramco is considered the largest producer in the world of crude oil and natural gas liquids. That was why the Kingdom ranked first among oil-producing countries in the Middle East, and the third largest in the world after the United States and the Soviet Union. We should mention that Saudi Arabia is the largest exporter of natural gas liquids in the world.

Aramco has other very important projects for developing the Eastern Province, one of which is the electric power network. The government has asked Aramco to establish and manage an electric company in the Eastern Province. Until now, this company has been asking Aramco for administrative assistance. The company provides electricity for the towns

and villages in the Eastern Province. [It also provides power] for gas projects and for all other industries in the region.

Selection Ten

A Study of the Rising Cost of Dowries

The Department of Social Studies in the College of Arts at King Saud University, under the guidance of the Ministry of Justice, undertook a study of the phenomenon of the rising cost of dowries in Saudi society. A team from the Sociology Department which was delegated to study this problem arrived at Qurayyat last Wednesday. The team consisted of an assistant professor in the Social Studies Department at the College, Dr. Muhammad Hani Issa, the intern of the department, Salih Abraham Al-Khudayri, and five students.

His Excellency, the Inspector of the Western Boundaries, met the team. The prince of the Qurayyat region, Sultan Bin Abdul Aziz As-Sudayri, welcomed them and put at their disposal all [available] facilities.

The team went on field trips to the villages of the region. They also took a tour of the various neighborhoods in the city to gather information from citizens of different social classes. Dr. Hani thanked the regional prince for his cooperation with the team. He also thanked the citizens of Qurayyat for their (fine) cooperation. He said that the purpose of this study was to illustrate the reality of the rising cost of dowries throughout the Kingdom, and to present a comprehensive study to the Ministry of Justice. Moreover, having the students work at gathering information and interviewing citizens will make their work easier when serving their Muslim society after they graduate (if God permits).

Selection Eleven

The Threat of Foreign Nannies Concerns the Ministers of Labor in the Gulf

The Ministers of Social Affairs of the six countries, members of the Gulf Cooperation Council, requested a comprehensive study on the subject of Arab Gulf families and their increasing use of women from India and South East Asia to take care of their children. This matter is troubling the ministers. The Ministers of the Gulf Cooperation Council met in Masqat to discuss the threat of the foreign nannies. The ministers stated that children who are raised by foreign nannies do not know how to speak Arabic well. Furthermore, they learn customs which do not conform to the national traditions.

There are no comprehensive statistics in the Gulf [concerning this matter]. However, in Bahrain, there were 13,000 nannies in '82. This is a rate of one per every two or three families, keeping in mind that Bahrain is the least rich among the Gulf countries. Its population is 360,000 inhabitants including immigrants and the unmarried.

Yesterday the Bahraini newspaper 'Akhbar Al-Khalij' denounced this trend which [began to] spread ten years ago. The [original] intention of the people then was to keep nannies to cook, clean house and raise the children. Later, this practice became a basic element in the structure of the society.

All the Gulf newspapers constantly report on accidents that happen to children because of the lack of experience of those girls and women who were originally from rural areas in Asia, and especially from Sri Lanka. In most cases the government sentenced them to imprisonment or expelled them from the country because of their shameful behavior with other immigrants of the same nationality. [Such behavior] is not a good example for families.

In '81, a Gulf newspaper called for a halt to granting work permits to those foreign ladies who would have a bad influence on the children. The Bahraini authorities announced on Monday that it was putting a stop to [granting] work permits. Currently there is a campaign against illegal residence in the country by workers who have fled from their sponsoring employers.

The Ministry of Planning of the United Arab Emirates found out from a study that there are between 2.5 and 3 million persons who were expelled from their countries and who are working in the Gulf area. This amounts to 90% of the labor force in the Emirates and 40% in Saudi Arabia and Bahrain.

At the end of their meeting in Masqat yesterday, the Ministers of Labor and Social Affairs of the Arab Gulf countries emphasized the importance of the study on the effect of foreign nannies on the Arab family in the Gulf region.

The Ministers authorized the Follow-up Office [to conduct] a comprehensive study on this subject based on the studies to be conducted by each country. The Office should present all the results of these studies during the next meeting of the Ministers of Labor and the Social Affairs Council.

Selection Twelve

The Problem of the Lack of Vocational Guidance

Folks, I think that the education offered by a society to its people is to be considered a great economic treasure, and that the society will reap its fruits after [a period of] constructive guidance, training and education. In fact, the need for academic education as well as vocational education is very crucial.

Society needs the [working] hands (lit., wrist) of its people in order to be built properly. We have to raise vigilant generations who are willing to learn trades and careers in industry such as, automotive mechanics, automotive electricity, carpentry, smithery, construction [work], brick laying, plumbing, and other trades, all of which are impossible for us to do without in our normal life.

It is better that we start planting in the minds of school children at an early age the idea of teaching trades and having respect for them. It is preferable to have vocational workshops in the schools to teach the basic principles of some industrial careers. This idea should be started in the upper elementary grades and continued throughout high school. These subjects must be graded just like other subjects. This would make the students interested in such skills.

The school's vocational program would help the administration and the students as well to sort out their inclinations, desires and aptitudes/abilities. Later [the administration] would guide the student according to his ability. At the end of the program, there would be a number of students who would choose a trade and love to work in it. These students should be enrolled in career centers [since] they would have the proper vocational guidance at once. [Having] this program begun at an early age would produce great results in the future.

Many people look at trades and careers in industry as having little value. They think that anyone who goes in that direction is a failure in the academic field. This is not true because learning a trade is an important matter in the progress and growth of the society. We should acquire these trades which we are in need of at all times. These students are the youth of the future who will lead the society to a better [life].

Besides educating and teaching, it is also the school's duty to prepare students who are self-confident in the use of their expertise and skills. It should also discover their aptitudes and gifts and guide them in the right [direction], especially the students who have the ability for technical work, such as drawing and other skills. This would enable the citizen to feel that the school has a great role in building the society both economically and industrially.

Therefore, we are in need of careers in industry as well as other vocations. The goal of this program is [to strive] for the benefit of all members of the society and the well-being of everyone.

Selection Thirteen

Riyadh Broadcasting [Network] Prepares a Program for Teaching the Arabic Language

The Kingdom (may you have a long life) is concerned about the well-being of every Saudi citizen. So we see social and educational progress in every region of Saudi Arabia. As you have read in the previous lessons, the Kingdom has improved incredibly the life style of the Saudi citizen. This progress is not just for the Saudis, but also for all the foreigners living in our country.

As you may know, most of the labor force in Saudi Arabia are foreigners and they do not speak Arabic. Therefore, we see that the Kingdom is concerned about teaching the Arabic language to those workers.

Currently, Riyadh's broadcasting network, with the cooperation of the Arabic Language Institute at the Islamic University of Muhammad Ben Saud, is preparing lessons for teaching the Arabic language by means of TV broadcasts. These lessons were written especially for teaching Arabic to non-Arabs. The Arabic Language Institute is preparing this program because it is a part of its major project, which is the spreading the Arabic language, the language of our true religion, throughout the world. The program includes elementary books and other Arabic books which are written entirely within the framework of Islamic culture. There are [also] other books written in the language of daily life.

On the other hand, the Institute has developed a number of dictionaries in order to make learning the language easier for those who are non-speakers, and are interested in learning it. For instance, there is an A.B.C. Arabic dictionary, with colored pictures to indicate the meanings [of words], which appeared in the series published by the Institute for teaching the Arabic language to non-natives (lit., not to its sons). The Institute is to publish another dictionary [using] the same previous words arranged according to subject matter. For example, everything about food will be under one heading. These dictionaries are to be designed on the basis of analytical studies of [previous] experiments and the available expertise in this field, whether in the Arabic language or in other languages.

Selection Fourteen

Preparing a Workshop in Adult Education to Wipe Out Illiteracy in the Dār'iyyah Region

His Excellency the Minister of Education has approved the preparation of a training workshop on the subject of adult education in order to wipe out illiteracy. [This preparation is to be done] at the Center for Training and

Applied Scientific Research in Dariyyah. The General Administration of the Adult Education Department in Riyadh Province is organizing this workshop. The specific conditions for joining this workshop are:

1. The participant must be a teacher at the elementary level.
2. He must have three years experience (lit., spent three years) in teaching.
3. His professional evaluation for the last two years must not be less than good
4. He must not have attended other workshops such as this.

On the other hand, the Director of Education has notified all schools to expedite the sending of the names of all those who are interested in participating in this workshop. They must finish filling out all the necessary information concerning this matter because the last date (lit., appointment) for accepting the nominees' applications is 11-6-1404 A. H.

Selection Fifteen

My Grandmother, May God Have Mercy on Her

Once I wanted to keep up with those [associates] who leave their work; particularly those who just go and leave God's people behind waiting until they come back. So I went to my supervisor and asked him to give me a five-day vacation. My excuse was that my grandmother was taken away to the One who has in His hand dominion over the heavens and the earth. He was understanding of my situation, God bless him (for me). He granted me twenty days so that I could take care of the old lady's business. He said to me, "May God reward you greatly my son. All of us are going to walk this road. Do not forget to give alms. I hope you will be a good fellow." But as the time went by, I forgot the story about my late grandmother. Once again I went back to my supervisor just like an innocent child. I asked him for a five-day vacation. My excuse was that my grandmother was taken to her maker, may He be praised and exalted! Suddenly he lifted his head up from the papers which were in front of him and said to me with surprise, "Praise be to God who revives the dead bones. But my son, I remember that your grandmother died ten months ago. Did she rise up from the grave? Anyway, take a five-day rest and don't ever do this again."

Selection Sixteen

The Bengali Servant Who Kidnapped the Son of the Family That Had Been Generous to Him

Part One

When a person is stripped of his humanity, even the animals are ashamed of his actions. Last Friday, the Ayn police in the United Arab Emirates arrested a Bengali criminal who had kidnapped an Omani baby

named Sa'eed Jum'a Shami who was less than two years old. They found the baby's body buried near the New Hajar area. That is how they exposed a crime that deeply shocked the citizens of the entire Gulf area. [The disclosure of this crime] ended the torture of the parents of the kidnapped baby.

The details of the crime are as follows. The incident began on April 25, 82. A friend of the family brought a Bengali person to work as a cook for Mr. Jum'a Shami. This family accepted [the Bengali], sheltered him, clothed him and paid him a good salary. The family's trust in him grew stronger when they saw him praying at the designated prayer times.

The cook requested a salary increase, taking advantage of the goodness of the family. During the holy month of Ramadan, the family noticed that he was praying and fasting, so they increased his salary by 200 dirhams. However, the cook's greed had blinded him and made him forget all human values. He insisted on another increase [again]. He threatened the family with resignation if they did not comply with his request.

When Mr. Jum'a did not respond to his request, the cook gathered his belongings and asked to leave. The baby's father felt sorry for him and gave him all his rightful pay with some increase. Three or four weeks later the cook came back to the family and asked them to give him a job on their farm as a gardner. The father's heart was full of compassion for him and he decided to give him back his first job as a cook. He continued to deceive the family and showed them how well-mannered he could be. The family decided not to turn down any of his requests because their baby had become very attached to the cook.

Selection Sixteen . . . continued

The Bengali Servant Who Kidnapped the Son of the Family That Had Been Generous to Him

Part Two

Three days before the Day of Immolation/Greater Bairam, the cook came and asked Mr. Jum'a to let him spend the holiday with his friends in Dhuby. He said to them, "If I do not come back, consider that I have quit my job." He asked for his salary. Mr. Jum'a gave him the money plus a hundred dirham more, a bonus for the holiday. The next day in the afternoon the cook took the baby out as usual, and then he disappeared.

He did not come home at sunset. The family became very worried and afraid, especially the baby's mother who started looking for them in every place the cook might have gone to. When they failed to find them, the baby's father went to the police station and notified them about the incident. Since then, all [kinds] of search operations for the kidnapper began.

Four months went by. The mother went on a hunger strike (lit., abstained from eating) until her son would come back. She had a nervous breakdown as a result of this shock. The father ended up with two tragedies, his wife on the one hand and his missing baby on the other. The husband did not leave out a single specialist doctor but that he took his wife to him for treatment. But she used to refuse and scream night and day, "My son Sa'eed! O my son! I want my son!"

After that long period of time, the father became frantic and he [even] offered a big monetary reward to anyone who would lead him to his son. Many months went by without any lead (lit., news) [to finding his son]. He lost sleep (lit., the sleep flew away from his eyes). However, he never lost hope, and he continued to look for his son everywhere. But [the search] was in vain. The police interrogated many of the suspect's friends and those who saw him after he had disappeared. The police sent teams of undercover/secret police to all parts of the Emirates. They watched the mail boxes and the places which the kidnapper might often go to.

On Friday, January seventh, the police arrested the kidnapper and began the investigation. The criminal tried to trick them by playing a new role, but he did not succeed at all. When he was confronted with all the evidence, he collapsed and confessed. He took the police to the place where he had buried the baby. They found the baby's body buried in a hole 80 centimeters deep, and it was covered with sand.

The frightening thing about this mind-boggling tragedy is that the criminal admitted his strong love for the baby. That was the reason why he kidnapped the baby and kept him in order to raise him. The baby stayed with him for twenty-five days. Later, he got sick and started coughing. The criminal was afraid to take him to the hospital or to any clinic, for then his crime would be discovered. Twenty-six days after he became sick, the baby died. The criminal took him and buried him in a place about five kilometers away from his residence. Later he fled to another area where he stayed with his friend until he was arrested.

Selection Seventeen

The Ministry of Commerce Takes Strict Measures Against a Fictitious Wholesale Company

The Ministry of Commerce has taken strict measures against a fictitious Saudi wholesale (lit., distribution) company which is a joint-stock corporation [in the process of] being established. This company had sent invitations to some citizens through the mail boxes. The fictitious company has indicated that its headquarters is in Jiddah, its capital is a hundred million riyals, and that the share value is ten thousand riyals. The company [has also indicated] that the capital will be used for imports and wholesale distribution of all [sorts] of goods. Furthermore, with the help of Mr. So-and-So, the owner of

such and such a company in Jiddah, this corporation was to open wholesale branches in all the cities of the Kingdom.

After the necessary investigation in regard to this matter, the owner of this corporation stated that the idea of establishing this company occurred [to him] two years ago. He [then] asked one of the officials of his establishment to study the subject and to write up the basic requirements (lit., elements) for starting this project. However, when the official presented the documentation of his study, which involved invitations to citizens, the owner of the corporation consulted with his assistants and they decided to give up the idea of establishing the company. Later they destroyed all the aforementioned documents. He [went on] to say that everything the local newspapers had published about this company was mere allegations by someone [who was] against him. He confessed to officials from the Ministry of Commerce that his establishment had not received any amount [of money] from any citizen for buying shares in this company.

Based on all these investigations, the Ministry of Commerce issued the following statement concerning the fictitious company [called] "the Saudi Wholesale Company."

The Ministry would like to make it clear that this company is not chartered to be established in the Kingdom. No one of the persons concerned has submitted an application for a permit or has even given its name for registration. This [whole thing] is considered to be the marketing of banknotes for the benefit of a company that does not exist and is not chartered. This is against corporation law and the regulations which govern these matters. The Ministry wants to make it clear that the law does not allow any corporation or individual to establish any company, nor to accept shareholding [funds] until after the Ministry's approval.

The Ministry is warning all citizens of the danger/risks of investing their money in companies, whether Saudi or foreign, which are not chartered to operate in the Kingdom.

Selection Eighteen

Speeding and Reckless [Driving]

What is wrong, driver? You are racing with the speed of an arrow. Are you in a hurry or afraid that your livelihood will fly away? Your livelihood will stay in place even if you go after it on foot. It is not for anyone other than you, no matter how slowly you walk. Obey the rules, take care of yourself and the others. The police intend good by their regulations. See what has happened to others, wake up, don't fall asleep. Do not expect to have any warning from what you are doing. I am afraid it will be too late after you have made a mistake. Neither a guide nor a counselor will help you

door. And if finding a goat is hard, we may look for an ox of the kind that does not know what traffic lights are [for].

My friend Matlaq was not convinced by either suggestion (lit., neither by this nor by that). His only concern was the business of his baldness. So I said to him, "What do you think about our looking for a cat so that it would make your bald head shine until the hair grows on it, just as traffic signs spring up on sidewalks where there is no need for most of them." But my friend did not accept all these suggestions. He said that if he carried out all these suggestions, then his bald head would be a target for the experiments of those who gossip and those who do not (lit., the long and short tongues of God's creatures). Then he would have a psychological complex. Wherever he was going or coming he would always be imagining that there was a tongue over his head. Although he refused all my suggestions, I did not despair as you despair in trying to know the secret of the high cost of dowries in our country. It seems that the brain of my friend is stubborn and he does not want anything other than a cow's tongue. So I suggested that if he finds a cow and I am not there, that first of all he should wipe his head with butter that is not adulterated just like the butter sold in the market (lit., as is usual at the shops of those who sell it).

Selection Twenty-One

The Islamic Watch and Its Virtues

This is an Interview with the Inventor of the Islamic Watch, a doctor of engineering, Ibrahim Salih.

Q. How did the idea of this invention come about, and how did you start implementing it?

A. First, I am a Muslim, and I am honored by serving Islam. I have had several previous inventions. The times for prayer and the direction towards the "qibla" have been a problem for Muslims in Europe. [Because of this] the idea of the watch occurred to my mind, and I started constructing it in 1977. This idea was realized after seven hard years of research and experiments. But thank God that the patent on this unique invention was obtained (completed) in Switzerland, England, Japan, Hong Kong, Singapore and in many of the industrial nations.

Q. What are the benefits and the characteristics of this invention?

A. This watch (may you live long) is easy to use. The common person can use it without [the need of] any reference [to another source]. The wristwatch is programmed [to last] a hundred years. Its memory contains [the names of] 114 nations arranged alphabetically. Once you press on one button, it gives you on its screen the names of the countries. Then you choose the country you want. It also gives you automatically the Hegira and the solar dates, the prayer time and the

right direction towards the Holy Ka'aba. Furthermore, it gives the geographical location of [that particular] place. At the same time it shows you the local time, day, month, and year in both the solar and lunar calendars. This watch (may God guide you) has other benefits for people such as pilots, sailors, and astronauts. It has important information for the military and for businessmen while they are traveling.

Q. Tell us about some of the problems and difficulties you have encountered while designing and making this watch?

A. First, in 1981 I made a battery-operated office clock with the [same] specifications for office use. After my experiment was successful [I was then encouraged] to begin the project of designing a wristwatch. The making [of this watch] was much more difficult than the office clock from the point of view of designing a 1.5 volt battery-operated computer which practically did not need any significant [amount of] energy, and yet had to contain all of these complicated mathematical and astronomical computations. The problem was in reducing the size [of the computer]. Thank God I succeeded in designing the computer, and the making of the watch was completed two years later.

Q. Are you afraid that competing companies will imitate this invention?

A. There have been several attempts at imitation. But probably it will take them two to three years to get the secrets of this advanced technology. In spite of everything, we are taking [the necessary] measures to guarantee the protection of this Muslim invention.

Q. What is your ambition in life?

A. I pray that God will always lead us to the good. I [also] wish that the Nation of Islam will be united and be of one mind (lit., one heart) and join hands (lit., be one hand) in spreading the true religion.

Selection Twenty-Two

Important Instructions for Gulf Vacationers

The Department of Information of the Secretariat General of the Gulf Cooperation Council has prepared instructions for Gulf people vacationing in Europe and in other countries. Every person who wishes to take a summer vacation should know the laws of the countries he wishes to travel to. Lately, the Secretariat General has published instructions for the Gulf resident [to the Secretariat General has published instructions for the Gulf resident [to use] while he travels outside the [Council] member countries, especially in European countries. We hope that by publishing these instructions, we will enable the citizen [of the Gulf] to benefit from them. [We also hope] that he will follow them so that he may spend a summer vacation free from the problems and worries which otherwise he may be exposed to (God forbid). That is why we expect the honorable Gulf citizen to take into consideration the following matters:

- Going from the airport, do not ride in any car except in regular taxicabs which are distinguished by their colors and shapes.
- Every [vacationing] citizen must declare the jewelry and the money he has, or else this may be confiscated because there are many differences between European custom regulations and those of the Gulf.
- Obtain visas to enter foreign countries from the country one comes from.
- Upon arrival [in any country], the traveler must check with [his] Consulate for the registration of his trip and his address.
- One must not carry a large amount of money or gold, and one must not keep it where he is staying.
- Deposit the passport, the airplane ticket, and jewelry in a bank or in a safety deposit box at the hotel where one is staying. It is preferable to make a copy of the passport.
- Withdrawing money as is needed. If there is a need for withdrawing a large sum of money, you must ask the bank to provide the money at the place you want it.
- Do not open the main gates of the building to a stranger.
- It is preferable not to take children to shopping centers.
- Keep the shopping bag with the receipt because it is the only proof of payment of the price of the goods.
- It is necessary to pay for an item (the goods) in its specific department, and it should not be carried to other departments because that could be considered shoplifting.
- Do not examine the goods outside the store unless you ask for the salesman's permission. The salesman himself should take it outside.
- The bags of purchased goods from other stores should not be left unattended.
- Do not accept any services offered by strangers.
- While trying on clothes or shoes, do not leave handbags on floors or chairs to expose them to theft.
- It is preferable to open an account in Arab banks in France. It is [also] preferable to use [credit] cards and travelers checks.
- Do not wear extravagant jewelry which may expose a person [wearing it] to danger.
- Read the menu before ordering. Make sure to check the prices when you pay, and add the tip to the bill.
- Ask the hotel staff to sign every bill on behalf of the vacationer and his family members. Check the bills carefully before leaving.
- Since traffic regulations are different in some countries, we emphasize paying close attention to the children and the elderly crossing the streets to prevent painful accidents.

Selection Twenty-Three

My Annoying Friend

I have a friend who is impossible to please. His judgement of people is based on standards which no critic has used before. Neither a fool nor a wise person would even think of them. Every time he sees me coming, he starts his attack on journalism and on journalists, on authors and on educated people. I tried to convince him that I am not an important person nor a chief journalist, and that I am not a consultant either. Nevertheless, all this reasoning was not of any help.

Once I tried to gain his friendship and his sympathy, so I chose four books. All the critics said that they were important and valuable. I gave these books to my friend as a small gift and as a token of truce so that I might have rest from his fiery tongue (lit., and be safe from his rockets and fires). Then my responsibility to journalism and to journalists would come to an end.

My friend took the books. In a sarcastic way, he tossed them from one hand (lit., palm) to the other. I thought he was checking their weight. He did not pay attention to their titles, and he did not even bother to look at their table of contents. But he pursed his lips and frowned (lit., arched his eyebrow) and said, "I will give you my opinion tomorrow."

I was convinced that whatever the subject matter of these books was, one would need several days to read them. But I bought today at the price of tomorrow. I spared myself today, and I let tomorrow take care of itself (lit., let tomorrow be whatever it may be).

Tomorrow came. My friend came carrying the four books. He accused me of lack of taste, and [said] that my knowledge/education was superficial. He started anew (the record) about journalism and journalists. He referred to the silliness of those who wrote the books, (whoever they were).

Now, I confess that I doubt my previous judgement of the personality of this man. I was confused [about him], I wondered, "Is he a conceited educated person, or an ignorant person pretending to be learned?" In order to give myself and others a break, I decided to invite him to a writing [contest]. A few days later he came back carrying his pitiful (lit., orphaned) article. He made copies of it because he was afraid that it might get lost, or that I might neglect it, God forbid. It was [bad] enough that the title of the article was "Who is More Courageous, Abu Zayd or Antara." That was why I decided to be more courageous than both of them, and I wrote my complete story about him. Maybe the reading of this story will be of help as a source of inspiration for a learned person who is pretending to be ignorant or an ignorant pretending to be learned. May God help him who is plagued by a friend like mine.

Selection Twenty-Four

The Strangest Drug Stories in the Kingdom

A Saudi newspaper has published some strange stories about the drug problem in the Kingdom. One story was about a driver who killed thirty pilgrims. A second story was about a person who caused the burning of a bride and groom and their relatives on the wedding night. A third story was about a man who raped his daughter, and who was [later] given the death sentence. The fourth story was about a man who put drugs in wine glasses and killed his friends and partners at a party.

All of these stories are not fables out of [some] folk tales, nor are they some of grandmother's stories that she tells her grandson to lull him to sleep. These are true pictures of the tragedies which resulted from spreading the use of drugs among some groups of people in our society, a society which has lived for a period of time free of this deadly poison.

Major General Muhammad is going to answer all the questions about the drug problem in the Kingdom. He has given us a chance to interview a number of prisoners on drug charges [incurred] under a variety of circumstances. Some of them were smugglers, some were pushers and some were users and middlemen. We are going to present this case to the public. We hope that by these efforts we will inform the public about the dangerous results and the harm caused by being involved in drugs.

Your Excellency, Major General, how could drugs possibly spread like that in spite of the strong emphasis on closing the Kingdom's seaports, land[routes], and airports against [lit., in the faces of] the smugglers?

First, I am very proud of all the efforts of the customs officers and of the border defense forces to strictly stop smuggling operations. However, drug [smuggling] is an organized crime, and those who are engaged in it play numerous roles which are changing constantly. As the proverb says "Necessity is the mother of invention," so we see the smuggling gangs using all sorts of techniques and methods which enable them to smuggle [lit., enter] this poison into the kingdom.

Now, let me talk about the [different] kinds of people who are involved in drugs and about their severe punishments.

1. The supplier is the one who uses his intelligence and money to finance the smuggling operation. He uses all sorts of attractive devices in order to achieve his material goals. The supplier is considered the "head of the snake."
2. The smuggler is the person who is in charge of transporting and smuggling the drugs into the region. This one is considered the "bridge of evil." The penalty for these two [the supplier and the

smuggler] is fifteen years in prison and a 10,000 riyal fine, along with the punishment of lashing.

3. The smuggler's partner is the person who helps smugglers and cooperates with them in smuggling operations. The penalty for this person is seven years in prison and a discharge from the service if he is a [government] employee.
4. The giver is the enemy friend who seduces his friends in order to induce them to use the deadly poison. He gives them drugs without charge. This one is considered the "evil companion," and he is considered more dangerous than the pusher. The penalty for the giver is five years in prison and a 10,000 riyal fine along with the punishment of lashing.
5. The pusher plays the role of the dealer and the distributor of this poison. He is considered the evil [lit., destructive] financier. He is given the same penalty as that of the giver.
6. The user is the only target of the smuggling operations and often he is a sick or a deluded person. The user will be jailed for two years along with a punishment of lashing decided upon by the judge.

Let me say that His Royal Highness, the Deputy Minister of the Interior, has ordered an exposé of smugglers and pushers by having their pictures published in the local newspapers and by imposing the punishment of a lashing to be executed openly in public places so that they will be a lesson to everyone who may think of this criminal act.

Selection Twenty-Five

An Interview With a Drug Dealer

-What is your name?

-Salih.

-What is your nationality?

-Yemeni.

-What are the reasons for your arrest?

-He spoke in a voice choked with expressions of sadness. There is no power and no strength save in God. They had arrested me because I was selling amphetamine pills. In fact, I did something wrong. I hurt [other] people and myself. Talking about it now is useless, but let me tell you that I regret what I have done. I am coming back to God to ask for His goodness and mercy.

-Did you know that these pills were forbidden and that there were strict penalties for its marketing?

-Yes, I was aware of that, but the devil and my evil friends deceived me, and made me forget the harsh penalty.

-What made you sell the pills?

-Nothing at all except monetary gain.

-How much did you buy the pill for and how much did you sell it for?

-I used to buy a box for 100 riyals, and sell it for 150 riyals.

-Therefore, your profit was 50 riyals per box.

-Yes, but believe me, unlawful gain disappears before one benefits from it. Before one knows it, these gains go and along with them goes my salary which I get from the company I work at. When lawful gain is mixed with the unlawful, both are spent on bad things.

-When did you start selling these pills, and did you use them?

-I sold them for a month before they arrested me, but I did not use them because they are harmful to the health and the mind.

-Since you know that they are harmful to the health and mind, why did you sell them?

-I have told you that the devil deceived me, and that I regret what I have done.

-Who are the people you used to sell the drugs to?

-Most of my clients were drivers of large trucks and tractors.

-How did the idea of selling drugs occur you?

-I had met a person who was working in this losing business, and I was attracted by his words.

-Did you tell the Drug Enforcement Administration about your friend?

-Yes I did, and they are still looking for him.

-Did you tell them about your clients also?

-Yes, I have told the Administration about them.

-Would you like to say anything else?

-Yes, I would like to say that I deeply regret [what I have done], and I have turned to God. I advise my Muslim brothers, especially my Yemeni brothers who have left their country and (immigrated and) come to the Kingdom to earn an honest livelihood, to stay away from selling these pills, and from any unlawful gain. Because if they do this, their end will be just like mine and then regret will be useless.

Selection Twenty-Six

An Interview with a Studio Owner Who Uses Drugs

-May I have your name please?

-My first name is Abdulla. I do not think there is a need to know my full name.

-What is the reason for your arrest, (brother)?

-I was involved in using amphetamines.

-How did you fall into this trap?

-At the beginning one of my evil friends (and how numerous they are) tricked me into using amphetamines.

-Were you addicted to amphetamines?

-Yes.

-Since when?

-A month before my arrest.

-What kind of a job did you have which made it necessary for you to use amphetamines?

-I have a photography studio. I often had to stay up late.

-Since you were an addict, you must have suffered from some symptoms because you have stopped taking the drug. Is that true?

-At first I felt very severe pain and tightness. I was depressed and nervous for the first two days of my arrest. However, my health started to improve after I had started the treatment.

-Did the drug affect your dealing with [other] people?

-Yes, when I took the pills, I became very nervous, I mean edgy. Anything used to upset me. I felt that I had to fight anyone who provoked me.

-Did you ever have a car accident because of the drug?

-No, thank God. I used to avoid driving a car whenever I took the pills.

-How do you feel now after being arrested and put in this place?

-I feel that I have sinned against myself, my family and my children. I became aware of the dirty pit which my evil friends (may God not grant them success) have led me into. Now I am turning in repentance to God to whom be ascribed perfection and majesty, asking for His pardon and forgiveness.

-How much did you spend on the drug?

-I used to spend around 300 riyals daily.

-Were you aware of the penalty for using drugs?

-I knew that there was some penalty, but I did not know that it was like this.

-How do you like the care you are receiving in this prison?

-The care is good and life here is good [also]. The most important thing of all is what we are learning from a religious awakening and from having group prayer. We benefit from the sermons and from reading good books which are available in the prison library.

Selection Twenty-Seven

General Modernization Boom in the Kingdom

You are asking me about progress in the Kingdom. Frankly, I do not know where to start. The Kingdom (may God prolong your life) is now living in a period of general progress and great achievements in every area of growth and development. You see that the Kingdom has progressed greatly

in record time, not more than ten years. In fact, I can say that we have made accomplishments and [carried out] projects which other countries could not achieve in a hundred years. The Kingdom has advanced greatly. Without any doubt, these past ten years were a challenge to our strong government. But thank God that, under the leadership of our King, the Kingdom was able to accomplish the goals of this general period of growth. So you find huge accomplishments in every field: industrial, agricultural, educational, medical, social and in the infrastructure.

We must not forget that the Kingdom has made a great effort in improving the well-being (personality) of the Saudi citizen before anything else. We can say that those efforts go hand in hand with efforts for growth and development. The Kingdom has prepared an educated generation. So we see that the government has established thousands of schools, hundreds of institutes, and seven large universities with tens of colleges.

At the time being, there are more than two million male and female students in elementary schools, junior high schools, high schools and universities. There are schools in the villages and in all the rural areas. With respect to hospitals, there are modern hospitals and other services which the government provides for the Saudi citizen for his happiness, comfort and leisure. We see that the Saudi youths have earned high degrees in education whether in the Kingdom or through special programs abroad. Currently they have great responsibilities in schools, factories and farms.

We feel very proud when King Faysal University in the Eastern Province celebrates the graduation of a number of our youth who have specialized in medicine. They have proved by their credentials and abilities that they are not any less than those who have graduated from the universities of the developed countries.

Selection Twenty-Eight

Marriage Part One

My mother came and said to me, "I have found you a bride, and as a matter of fact, I like her." She brought up the subject to me. Frankly speaking, I did not have any objection because I felt that I could take on this responsibility. I said to my parents, "Go ahead and ask for her hand, discuss this subject and tell me what happens." Our custom is that the [man's] parents go and ask the girl's parents for her hand. They tell her parents about their son, that he works at such and such a place, and the nature of his job. [They tell them] everything about him. Later, they say, "We would like to betroth your daughter to our son." Of course, the answer will be either that they approve or they refuse.

Anyway, my mother came back to me and told me that they had agreed. Naturally she told me who the girl was, her family, and whose daughter [she is]. She described her to me very precisely. I wanted to see the girl very badly, and this is very difficult in our culture. In one way or another I did see her, but it was very important that she did not know about it. Most people in Saudi Arabia are still very conservative, and they do not like the husband to see the girl before the marriage. I saw her, and I really liked her. I gave my mother my word that I approved of the girl. At this time the mother's role is over (lit., she lifts her hand from the subject), and the father takes over.

My mother informed [the girl's family] that if God is willing, my father would go and ask for the girl's hand. My father went and talked with the girl's father, and both of them agreed. Of course they read the opening chapter of the Qur'an, which is considered in our culture to be the initial approval of marriage. After this, you are given some time to make yourself ready. You have to bring the rings at the time of the engagement party, a ring for the bride and a ring for the groom. It is customary that the rings be of (white) platinum, not yellow gold, because that is against our religion. The man's ring in particular should be (white) platinum. The girl's ring does not matter. There are other things that you should bring. You prepare a cart for a collection of perfumes, and at the time you bring cosmetics (for the face), nail polish and incense, many kinds of incense, frankincense, gum, cardamum, and rock candy. [You bring] things like these. You fix a cart decorated with all these things and you go and present them [to the bride].

There is a certain period of time between the time they ask for the girl's hand and the engagement party. When it is time for the engagement, the parents get in touch with the bride's family and they say to them, "We have set a date for the engagement," for instance, next week. The groom's family will invite [others] and there will be a celebration. The groom will go to put the ring on the bride's hand. The ring should be on the right hand during the engagement. There is also a period of time between the engagement and the wedding, so that the bride and groom can get acquainted with each other. For example, during this period the man may find out that the girl's manners are not good, or her way of dealing with others is not ideal. Maybe she is not as educated as he wants her to be. Likewise, she may find out that he is very different. Maybe she would not want him (lit., you). Maybe he is short or fat. During this period, they get to know each other. At any rate, she may see all of his good traits or his bad habits, but there will be no criticism. He tries to change a few things in her, and at the same time, she changes a few things in him.

Marriage Part Two

During the engagement, she tries to find out every little thing about him as a husband. She must know his favorite food, clothes, [for example] how he likes to dress, whether he likes to go out a lot or not at all. Do his friends visit him often, or does he visit them a lot. Does he like children? How does he react when he is angry? There must be something that makes a person angry, and she likes to know how he reacts so that she can avoid such things. In our culture, the wife usually is very careful not to let her husband get angry. Therefore, during this period each one studies the other. If the girl suits him, he sets the wedding date, and if she does not [he divorces her]. Up until now they do not have any physical relationship with each other. There is nothing between them, they just sit and talk, and respect each other; nothing more than just a normal conversation. They do not have any intimate contact with each other, although she is legally his wife. At the engagement party the clergyman comes and officiates at the wedding according to the law of God and His Prophet. The minute the groom comes in and sees her on the day of the engagement, she legally becomes his wife.

When the clergyman arrives, the fathers of the bride and groom come [also] and sit down. The clergyman asks about the trustees of the bride and groom. Of course, according to our traditions, the fathers are the trustees. The clergyman asks the bride's father if he agrees to marry off his daughter. He tells him, "Yes I have agreed." The clergyman asks, "How much is the dowry?" [The bride's father] will give him an amount, ten thousand, twenty thousand, according to the dowry they have agreed upon. Sometimes [the bride's father] adds some stipulations. For example, [the groom] should not take his daughter abroad, nor should he travel and leave her behind. Probably the father does not want her living far away from his area. After [the bride's father] has finished, the clergyman asks the groom's father if he has the dowry. Sometimes handing over the dowry takes place in front of the clergyman. Often times the clergyman likes to hear [consent] from the bride's mouth, so he says to her, "Do you agree to take this man as your husband?" This is because sometimes some girls are forced to marry their paternal cousins. In our country people still hold on to [old] customs. For example, I have a son and my brother has a daughter, and we have to force our children to marry each other. In the past they used to call this *taslim*, handing over.

We set the place and the time for the wedding. The place should definitely be large because there will be many guests. We invite five or six hundred people, men and women. We must fix whole lambs for the men. We bring in lambs and we slaughter them. As for the women, we fix them a buffet.

On the wedding day, the groom's family goes to get the bride. The groom will be waiting in the wedding hall in order to welcome the guests

who have come to congratulate him. When the bride comes, the tambourine players come along with her. She walks with the groom from the entrance of the women's chamber. They walk very slowly. I mean they barely move their feet [lit., one foot after the other]. They move very slowly. People sing until the bride and groom get to their place. When they sit down, there will be another type of singing, because there is a special song with tambourine playing for the march. Then [the bride and groom] go and sit in the *koosha*. The *koosha* is the place where the women sit. There will be singers and musicians. They sit for half an hour or an hour. The women utter shrill, long drawn-out and trilling sounds, and they sing. Later, the groom takes his bride to his house. Finally, I would like to say that these customs vary from one place to the other, and from one family to the other.

Selection Twenty-Nine

Religion and State

The issue of separation of religion and state is something that does not exist in our country. This is a Western notion which could never be applied in Muslim countries. In our country, religion is the basis of everything. We consider that the Muslim religion has been a way of daily life for every Muslim since the days of the Prophet Muhammad (God bless him and grant him salvation) until this day. Therefore, the way we dress, our food, our occupations, our laws, and our politics, all are linked to religion. The Saudi King considers himself the custodian of the two holy shrines. He is a political and a religious leader at the same time. The constitution of the country is the *Shari'a*, the Holy Qur'an.

Saudi Arabia considers it an honor and a duty to take care of everything that concerns religious issues. Concerning the hajj for example, we see that the government has built huge buildings in the City of Pilgrims, Jiddah. The pilgrims stay there until everything is ready before they start their trip to Holy Mecca. The rulers of the region ask every pilgrim to pay a small fee, just to cover his expenses. In the past, the hajj was the largest source of income for Saudi Arabia, but nowadays [the cost of the hajj] is no more than a small fee. The Kingdom has enough money from its oil to pay for most of the hajj expenses and for the maintenance of the two holy shrines. The government spends its own money in the service of Islam and the Muslims, and in spreading the Qur'an throughout the world.

The Saudi government makes a great effort whether in opening up new roads or in providing transportation for millions of pilgrims. Saudi Arabia buys the most modern equipment to insure the comfort of the pilgrims and to make their noble endeavor easier. The government provides huge numbers of employees, be it doctors, nurses, technicians, policemen and drivers, who work night and day during the hajj. So without these efforts it would be impossible for the hajj [facilities] to accommodate millions of pilgrims. Saudi Arabia considers that it is its duty to provide all these

facilities for the Muslim world in order to comply with this ordinance which God (praise be to Him) has made one of the Pillars of Islam.

In Saudi Arabia (may God prolong your life) religion is the basis of everything in the society. For instance, the government forces you to fast during the month of Ramadan if you do not have a health problem or if you are not traveling, the only reasons which the Qur'an allows. So, you cannot eat, drink and smoke in front of people who are fasting or in public places. The religious police may arrest you. Let me give you another example. Our religion forbids liquor, therefore, drinking is against the law. Saudi Arabia is a Muslim country. It is impossible to separate religion and state. Mecca is the city for Muslims from all over the world. It has the Ka'aba. The Prophet Muhammad was born there, and it was there that the first revelation came down to him, and it was there that the credo of Islam was lifted up. "There is no God but Allah and Muhammad is His messenger." This is our declaration and our credo and our flag. Therefore, we are living according to the law of God and His messenger.

Selection Thirty

The Pilgrimage [to Mecca]

"Here I am in answer to thy call, O God. Here I am, Thou hast no partner. Here I am, all praise and grace and dominion are Thine. Here I am, Thou hast no partner." You will hear millions of pilgrims from all over the world repeating this call as they are entering Holy Mecca.

The pilgrimage to Mecca is one of the Five Pillars of Islam. In the past, pilgrims used to endure a lot of hardships and difficulties to make the pilgrimage. Many of them died on their way to Mecca because of the trip inland, the heat and the thirst. The situation has changed nowadays. Transportation is easy and available, whether by air, sea, or land. You see hundreds of thousands of pilgrims at Jiddah Airport and at its seaport also, all of them awaiting the buses to take them to Mecca. Usually, Jiddah is very crowded during the first days of the month of Zu-Lhijja. About a hundred thousand buses and cars are traveling at the same time in the same direction. The Qur'an does not allow non-Muslims to enter Mecca. There is a police station for passport verification right before Mecca's city limits. Every pilgrim must prove that he is a Muslim in order to obtain a pilgrimage visa. At present there is a special road that non-Muslims must exit on, fourteen miles before the Mecca city limits.

The Saudi government takes care of the pilgrims as soon as they arrive in Saudi Arabia. There is a government agency to guide the pilgrims through all the rites of the pilgrimage. They provide transportation and tents so as to make sure that every pilgrim is performing all the necessary rites for the hajj. All pilgrims enter Mecca wearing the same dress, two seamless pieces of white cloth. This garb is called al-ihram. This is something that shows that

all of them are equal, and that they are in a state of purity as they come to God. When a person is in a state of ihram, he has to abstain from many things, such as sex, quarreling, wearing tailored clothes, cutting/shaving the hair, cutting the nails and other things.

Before entering Mecca everyone must perform the ritual of ablution because this is obligatory before prayer. Ablution at Mecca is something very important because the water is drawn from the Well of Zamzam. As soon as the pilgrims arrive in Mecca, they must go immediately to the Holy Mosque. The Ka'aba is in the middle of the mosque. The Ka'aba is covered with the Kiswa, a black cloth embroidered in gold and silver with verses from the Qur'an. The believer must enter the Ka'aba humbly and reverently while repeating this prayer, "God forgive me my sins and open the gates of thy mercy for me."

The hajj rites inside the Mosque begin with going around the Ka'aba seven times passing behind the Stone of Ismael/the Black Stone, and then running between Safa and Marwa seven times. The run must begin in Safa and end in Marwa. After the run, on the 8th of Zu-Lhijja, the pilgrims must go to Arafat, which is about ten miles from Mecca. They stay there until the next morning. The rite of standing on the plain of Arafat and asking for God's mercy and forgiveness should be performed on the 9th day, early in the morning. Then they must go to Muzdalifa after the evening prayer. While there, each pilgrim must gather 49 stones. The pilgrims go to Mina on the following day. The Day of Immolation is a feast day on the 10th of Zu-Lhijja. While at Mina, they stone Satan. Every day they must cast a specific number of stones. Every pilgrim must offer a sacrifice. He eats half of it and gives the other half to the poor.

At the end, each pilgrim must come back to Mecca in order to circle the [Ka'aba] seven times and also to perform the run seven times, after which the hajj rites are completed. May your pilgrimage be acceptable, your efforts be rewarded, and your sins be forgiven.

Selection Thirty-One

Saudi Arabia Beheads 16 Kuwaitis for Bombings in Mecca

The Saudi authorities publicly beheaded 16 Kuwaitis in Holy Mecca. On July 10th, during the hajj, these criminals had set off bombs in the Grand Mosque. There were more than a million pilgrims inside the Mosque. This is not the first assault on God's Holy Mosque. In 1987 there were violent clashes between thousands of militant Iranian pilgrims and the Saudi Security authorities in which more than 400 pilgrims, most of them Iranians, died. Naturally, Saudi Arabia broke diplomatic relations with Iran after this incident. Later, Saudi Arabia put a limitation on the number of Iranians making the pilgrimage annually. Iran was not pleased with this [action]; therefore, it boycotted the pilgrimage for two years.

On September 21st the Saudi authorities carried out the death sentence on those Kuwaitis. The Saudi government believes that Iran had planned this terrorist act which was committed by Kuwaiti Shiites. Saudi television aired a video-taped confession of one of the men [who was later beheaded]. He said that he and his friends took the explosives from the Iranian Embassy in Kuwait. This man was known as an elementary school teacher. At the same time he was also the leader of a radical Muslim Shiite cell in Kuwait. Until now, we have not heard that Kuwait has made a direct statement concerning these executions. Prince Sheik Jabir Ahmad Sabah was in Baghdad at that time. All Shiite Muslims in Kuwait were very angry because the government had let those pilgrims be detained and prosecuted under Saudi religious law.

Amnesty International, which defends human rights, has expressed concern about the detention of those citizens and about the possibility of [their] being subjected to different sorts of torture. King Fahd spoke with the Kuwaiti Prince and told him that it was impossible to be lenient with anyone who tries to stir up sedition and subversion among the pilgrims in the two holy places.

The French Press Agency reported that there is a group calling themselves the Generation of Arab Anger that claimed that they planted the explosives in Mecca and in Jiddah. The Saudi Interior Minister stated that a group of Kuwaitis had planned the bombing in Kuwait, and that they were [also] trained to use bombs. As one of the criminals said, they wanted to spread terror and fear in the hearts of the pilgrims. They [also] wanted to show that the Kingdom is not able to protect God's Holy Place.

Selection Thirty-Two

Killing of a Saudi Official in Beirut

Muhammad Ali Al-Marzuqi was a contract employee of the Saudi Embassy in Lebanon. His job was to pay the salaries of those who take care of the maintenance of the Embassy. The Kingdom had pulled out all the Embassy diplomats from Lebanon except for him. Mr. Marzuqi lives in West Beirut.

Today Mr. Marzuqi was getting into his car when three gunmen attacked him and shot him with their machine guns. The police said that he died instantly, but his Syrian driver suffered minor wounds. The Islamic Jihad, who are loyal to Iran, claimed that they killed him. They said that the slaying of Marzuqi was in retaliation for Saudi Arabia's beheading of 16 Shiites convicted for the terrorism they perpetrated in Holy Mecca.

The Islamic Jihad sent a statement to the press agency in which they said that Marzuqi was an agent for Saudi intelligence. They threatened to kill

members of the royal family to avenge the government's beheading of the 16 Shiite Kuwaitis, 10 of whom were of Iranian origin. The government beheaded these Shiite brothers because they set off bombs in Holy Mecca during the hajj season. During that attack they called the royal family "the servants of Satan." The Islamic Jihad threatened to kill them wherever they would find them, even in their well-constructed palaces.

The Saudi Foreign Ministry condemned the criminal acts by these cowardly terrorists against Saudi people abroad. The Ministry urged the Lebanese authorities to punish those responsible for these barbaric acts. Their punishment should be very severe for the brutal crime of killing an innocent Saudi citizen.

Selection Thirty-Three

King Faisal Air Academy Graduating a New Group of Pilots

Next Wednesday King Faisal Air Academy will celebrate the graduation of a group of pilot officers and technicians. His Royal Highness, Prince Abdul Rahman Bin Abdul Aziz, Deputy Minister of Defense and Aviation, will host the commencement. His Royal Highness will confer the diplomas, the military ranks and the awards on the graduates. The commanding officer of the academy said that this group includes a number of graduates from the United Arab Emirates, Bahrain, Qatar and the Arab Republic of Yemen. These officers have studied with their Saudi brothers (students). King Faisal Air Academy graduates two groups each year. The Academy has a procedure whereby after the graduation of each group, officials of the Academy will conduct a comprehensive evaluation of the level of the graduates (lit., of each group) in order to improve the level of the up-coming groups. The Dean stated that this group in particular had achieved a very high level in flight, military and academic training. As a part of the program, the students must join advanced training workshops after their graduation. Later, they will be assigned to combat, helicopter and cargo aviation.

The Dean talked about the system of studies and training at the Academy. He said that their studies and training program falls within the general program planned for all the military academies. It has a three year program. The Academy undertakes the task of training every student enrolled within the confines of the Academy. The Academy also grants incentive awards to outstanding students. For instance, the academy gives first-place honors in aerial studies, first-place honors in academic studies and first-place honors in military studies. There are also other incentive awards, such as the outstanding cultural award and the outstanding athletic award. Over and above the aviation and military studies, the Academy offers students courses in Islamic culture, the humanities and athletic and military training.

Selection Thirty-Four

One of My Grandfather's Tales

When we were little children, my grandfather (may God have mercy on him), used to gather us together every night and tell us a story about his youth. Now I want you to sit down and listen to one of my grandfather's tales.

Once I was coming back from the suq. You know that women in our country do not shop by themselves, so I was coming back [home]. I was very tired because I was carrying all my groceries. While entering my house, I heard children screaming very loudly. I put my groceries in front of the door and ran to the yard to see what had happened. I saw my son Ahmad screaming and saying, "There is a big snake! Hurry up and kill it!"

I was unarmed, I mean I was not carrying anything. I went into the house and got my dagger. I picked up a large stick and went back to the yard. By this time the snake was near the wall of the garden. I looked at it and I wanted to hit it with the stick. Suddenly it stood up high, as if it wanted to attack me. I hit it on the head, but it escaped and crept into the wall. When it went into the wall I became angry because I was afraid that it might scare the children again. I waited to see if it was going to come out of the wall.

After a while, I looked at the other side of the wall, and there it was turning its head and darting out its tongue as if it were laughing at me. I pulled out my dagger and stuck it forcefully into the snake's head. Frankly, my heart was pounding fast because I was afraid of missing. When I knew I had a good grip on it, I started rubbing its head forcefully against a large stone. After a little while, it let its tongue drop. I knew then that it had died. I pulled my dagger out of the snake and removed a few stones from the wall. Then I pulled it out and dragged it along the ground. I put it on the side of the road, and called the children to come and look at it. The children started measuring it to see how long it was. Many people were scared when they saw it, and for a long time, they were afraid to take that road.

Selection Thirty-Five

Opening a Desalination Plant in Barak

As you all may know, most of Saudi Arabia is desert, arid land that does not have a lot of rivers or springs. It is true that there are some oases, but not many. For this reason, the Bedouins used to move from one place to the other to find water. Nowadays, situations have changed, and we have enough water. There are desalination plants in most provinces in the Kingdom, and new plants are still being opened.

Yesterday, His Royal Highness Prince Majid Ben Abdul Aziz, Prince of Mecca Province, opened the first stage of a projected water desalination plant in the Barak area. The Saline Water Conversion Corporation is building this plant in the most modern technical fashion. The plant has a capacity to generate 600,000 gallons of fresh water daily.

The project has two sections. Each section has a main condenser for distilling water and a boiler to produce the necessary vapor for heating the water. The second section has electric generators for running the pumps. There is also a section for the laboratory where chemical substances are analyzed.

There is a pumping station near this project to take the water to a huge reservoir and then distribute it to the homes by means of a special network of pipes. There is a special building for the administration, and next to it there are a mosque, warehouses, parking lots, a restaurant and a center equipped with all facilities for athletic and cultural activities. A housing complex consisting of six villas equipped with all the necessary appliances was also built.

His Royal Highness Prince Majid Bin Abdul Aziz delivered a speech on this occasion. In his speech, he praised the many efforts made under the leadership of His Majesty, the sublime King Fahd, to provide water for all the provinces and villages.

His Excellency, Minister of Agriculture, and Chairman of the board of this corporation, explained the major role that the government plays under the leadership of His Majesty, the beloved King, as well as the role played by the Ministry of Agriculture and Water, and by the Saline Water Conversion Corporation in providing drinking water, which is considered one of the most important elements of life.

The people of Barak Province had a huge party in which all the citizens participated. All the people were pleased with His Royal Highness Prince Majid's visit to the area. He sat among them and learned about their needs and the needs of the area and the surrounding villages. The Prince of the Province welcomed all the guests, and said, "We hope that His Royal Highness Prince Majid's visit will be, God willing, a blessing to the region."

Selection Thirty-Six

The Second Conference on Crime Prevention Studies

Today the Second International Crime Prevention Conference was opened at the headquarters for security studies in Riyadh. Officials at the Arabic Research Center have already started their second preparatory meeting. One doctor delivered a speech in which he emphasized the importance of cooperation among the directors of the research centers in the

Arab countries. This doctor expressed his hopes when he said, "We hope that this meeting will support what the first meeting began, whether it is in the preparation of or in making use of the potential of the Arabic research center in the interest of the one goal, which we are all striving for, serving Arab society." He also said that preparatory operations are continuing and that the Arab countries ought to exchange their expertise in this field.

The president of the Center emphasized the importance of this conference. He emphasized that scientific research has great importance. The subjects to be discussed at the conference will be presented from a common Arab point of view. These same subjects will be discussed at the United Nations Seventh Conference on crime prevention and dealing with offenders. This conference will be held this summer in the city of Milan.

The participating delegates at this conference include representatives of the ministries of interior, justice, and social affairs of the Arab countries. In addition to international organizations and associations, delegates from Arab and international research centers have also attended.

I can say in fact that our country used to be free of crime. We used to leave everything unlocked. We were not afraid of anyone stealing anything. But now foreigners are numerous and theft and crime have increased. May God stand by our enlightened government in order to protect us and protect our children from every evil.

Selection Thirty-Seven

An Advertisement for Contract Bids

The General Social Insurance Organization wants to carry out a project for the construction of a building [to serve as] its headquarters office in the central area of Riyadh in accordance with the following stipulations:

1. The land on which this project will be built is located on a street close to the Military Hospital. The building will consist of six stories and two stories underground, and there will be mechanical and electrical services and central air conditioning. There must [also] be elevators, parking lots and landscaping around the building. The lot size for this project is about 32,000 square meters.
2. Since the project is going to include architectural, mechanical and electrical works which require a high level of [skill in] execution, the organization has placed the following conditions on the companies entering the bidding:
 - A. The [company] must submit a statement of previous works [completed] during the last three years provided that they have undertaken projects for office buildings similar to our project.

All documents must be notarized to verify that those works were carried out in an excellent manner.

- B. It must submit a current financial statement which includes the annual budget of the company for the last three years. It must state its annual work volume and its capital as well as the names of the banks it deals with.
 - C. It must submit a statement of its administrative and technical system and the machinery and equipment it owns.
 - D. It must submit a copy of its commercial register, its chamber of commerce membership, and a "no money owed" statement from the Religious Income Tax Office and from Social Insurance.
3. But as for the Saudi companies, along with the aforementioned statements, they must submit a classification statement from the Ministry of Public Works and Housing indicating class one or class two in the field of construction. The foreign companies must submit no less than a class-four statement in the same field.
 4. The bid documents will be sold only to qualified companies and in accordance with the previously mentioned conditions.
 5. The qualification application forms can be obtained from the General Social Insurance Organization in Riyadh, Al-Matar Street, Projects Department.
 6. All the necessary applications should be filled out and submitted, with all the required documents, to the Organization no later than twelve o'clock noon on Monday.
 7. The qualified companies may obtain the bid documents for this project from the Organization for the amount of 35,000 riyals.
 8. The last date for purchasing the document is twelve o'clock noon on Tuesday.
 9. The offers are to be submitted to the Organization in stamped envelopes no later than Wednesday at noon. Any offer submitted after the date designated for accepting applications will be rejected.

Selection Thirty-Eight

The Problem of Mines in the Red Sea

The old people tell us that in the past the tribes used to fight each other. There were casualties when there were battles between them. Sometimes

there were people who received injuries, such as broken bones and the like. When there was any clash between two tribes, [a third] tribe would interfere, as we might say, to break up the fight, and to bring about a reconciliation between the two tribes.

We stopped having these problems after the country had progressed and the people became educated. However, modernization and progress have brought us problems of a different kind. For instance, let us now talk about the problem of mines in the Red Sea. There are many people who are envious of us because God (to whom be ascribed all perfection and majesty) has given us an abundance of blessings. So, you see that they want to cause us trouble. According to what we hear on the news, it seems that these people are our enemies, and that they do not want us to be successful at all. They are trying to commit aggression against us. One of these [acts of] aggression is planting mines in the Red Sea in order to paralyze navigation activities and to weaken the Saudi economy, because this will reduce important export activities in the area. Like yesterday for example, a Polish cargo ship bumped into a mine at the entrance of the Red Sea. This ship is a recent victim of the mobile mine operations in the Red Sea and the Gulf of Suez. The load capacity of this ship is 5,700 tons. It was sailing into the Port of Jiddah when the mine exploded.

The United States, France, and Britain have begun naval mine sweeping operations. They are expecting the arrival in the area of mine sweepers and mine sweeping helicopters as well as experts from their [respective] countries in the next two days. It is possible that Greece will send its mine sweepers to the area to take part in resolving this problem. I think that the United States has asked the Greek government to take part in these operations. All this willingness of the Western countries [to act] shows that freedom of navigation in this area is very important.

Selection Thirty-Nine

Saudi Aid to Developing Countries

Saudi Arabia is now considered one of the largest of the major contributors of international aid to developing countries. Our generous government gives up to four or five percent of its domestic product for development assistance. The noble thing is that our government shares with others the blessing which God has bestowed on us.

The Saudi Fund for Development was established in 1974. The fund's capital was \$2.5 billion at that time. We see that this capital was increasing little by little. In 1981 it had increased to \$7 billion. All Saudi aid is distributed through this fund. We must not forget that the Saudi contributions are a major portion of international aid. (May you live long.) You see that our country is participating more and more with other

organizations, such as the World Bank, USAID, the Kuwait Fund, and others in financing many projects.

The total Saudi aid up to 1987 amounted to \$6 billion. This amount was distributed to 276 projects in sixty-one countries. It is the policy of the Saudi Fund to give priority to the countries whose per capita income is very low. Most of the Saudi aid goes to Africa, particularly since many of the African nations were hit (lit, came to them) by numerous disasters such as drought, famine, floods and others.

The aid is distributed to different projects. A large portion of it is spent on engineering projects such as, paved roads, railways, sea ports, airports, electricity and communication. Another portion is spent on social projects such as housing, water supply, agriculture, education and other projects.

Usually the aid is distributed through different channels. Some aid is paid directly to other governments through the Ministries of Finance and Foreign Affairs. The Saudi government gives out other aid through agencies of the United Nations and the Islamic world. There is also some aid for emergencies. For instance, the government has sent food such as (lit, as you might say) wheat and dates. Just as it also has sent equipment to countries which were struck by natural disasters such as floods and the like. Our government sent a medical team equipped with all the equipment and the necessities needed to assist our Yemeni brothers, the earthquake victims. I am proud of my country and its government. I hope that God will increase His blessings on us.

Glossary

abadan absolutely not
 abshir *v. imp.* just name it! go ahead!
 abtala/yibatali + bi *v. intr.* to be afflicted, be plagued
 abtaḡad/yibtaḡid + ʔan *v. intr.* to be far from; to avoid
 abu rās aṣlaḡ bald-headed person
 adab *n. pl.* ādāb literature
 adīb *n. pl.* udaba scholar, one who is learned (in literature); author
 adman/yudmin + ʔala *v. intr.* to be addicted
 adnab/yidnib *v. intr.* to commit an offense, be at fault, do something wrong
 aḡrab/yidrib + ʔan *v. intr.* to abstain from; to go on strike
 aḡjarr/yidjarr *v. intr.* to have to do something, find it necessary to do something
 aḡdaliyya *n. pl.* -āt priority
 aḡtakhar/yiftakhir + bi *v. intr.* to be proud of, take pride in
 aḡhlab alḡalāt in most cases
 aḡhrab *adj.* stranger, strangest
 aḡlag/yiglig *v. tr.* to worry, concern, upset, disturb, trouble
 aḡtana/yigtani *v. tr.* to own, possess
 ahhal/yiḡahhil nafsu *v. tr.* to prepare oneself, to be qualified; to enable
 aḡtamm/yiḡtamm *v. intr.* to be concerned, take care
 ahḡas *adj.* most modern
 ahḡas almaḡaddāt the most modern equipment
 aḡtafa/yiḡtafil *v. intr.* to celebrate
 aḡtal/yiḡtal *v. tr.* to occupy
 ahya/yiḡhi *v. tr.* to bring back to life, revive; to commemorate
 aḡr bi ssāḡa rent on an hourly basis
 aḡbar/yiḡbur *v. tr.* to force, compel, oblige
 aḡjal/yiḡjil *v. tr.* to postpone, put off
 aḡnabiyya *adj., n.* foreign; foreigner
 aḡr *n.* reward; wage, pay; fee, rate
 akḡad bi ʔḡn l'iḡtibār to consider
 akḡad iḡrāʔāt ṡadīda took strong measures

akḡd tār taking revenge, retaliation
 akḡhlāḡ *n.* manners
 akḡtafa/yikḡtafi *v. intr.* to disappear, become invisible, be missing, vanish
 akḡtalat/yikḡtaliḡ *v. intr.* to be mixed
 akḡtār/yikḡtār *v. tr.* to choose, select
 akkad/yiḡkkid *v. tr.* to assure, verify, affirm
 aktaras/yiktariḡ + li *v. intr.* to care for; to pay attention to
 aktariyya *n.* majority, most of
 aktaḡaḡ/yikḡtaḡiḡ *v. tr.* to discover
 alam *n. pl.* ālām pain
 albēt alḡarām the Holy Mosque in Mecca
 alḡa/yilgi lḡabḡ + ʔala *v. intr.* to arrest
 alḡibla *n.* direction facing the ka'aba in Holy Mecca. Every Muslim has to face the qibla while praying.
 alhind *pro. n.* India
 alḡaramēn *n.* the two holy places of Mecca and Medina
 alif bāʔi in alphabetical order
 alkiswa *n.* the covering of the Ka'aba
 allāḡ aḡlam God knows
 alḡabāḡit asṡuḡḡdiyya Saudi intelligence
 alḡasjīd alḡarām the Holy Mosque in Mecca
 alḡuʔassasa l'amarikiyya li tḡanmiyya ddōliyya USAID
 alḡuʔassasa l'āmma li taḡliyat alḡmūya the Saline Water Conversion Corporation
 alḡukarrama *adj.* the honored, the revered; (with def.art.) epithet of Mecca
 altazam/yiltazim *v. intr.* to be committed to
 alḡḡla lḡmālka the royal family
 amal *n. pl.* āmāl hope
 amākin rīfiyya rural places
 amda/yimdi *v. tr.* to last; to go far, to keep on (doing s.th.)
 amman/yiḡammin *v. tr.* to insure; to provide; to guarantee; to trust s.o.
 amtaḡ/yimtaḡ + min...ila *v. intr.* to stretch, extend from...to
 anfaḡaḡ/yinfaḡiḡ *v. pass.* to be disclosed, be revealed, become public; to be dishonored
 anfaḡar/yinfaḡir *v. tr.* to explode
 anfaḡal/yinfaḡil *v. intr.* to react; to be irritated, be upset, be angry

angad/yingid *v.tr.* to deliver, save, rescue
 anhâr/yinhâr *v.intr.* to collapse, break down
 anhâ' almamlaka every part of the kingdom
 anrafad/yinnafad *v.pass.* to be rejected, be refused
 ansâb/yinsâb *v.pass.* to be hit; to be stricken; to be injured
 antabag/yintabiq + ħala *v.pass.* to be applicable; to correspond
 anġam/yinġim *v.intr.* to bestow, give
 arrib alkhâlî the Empty Quarter
 artakbâr/yitakib *v.tr.* to commit a crime or offense, engage in criminal activity
 artah/yintah *v.intr.* to rest
 asar *n.pl.* asâr trace; effect, influence
 asâsi *adj.* basic, fundamental, elementary, essential; chief, main, principal
 asâsiyya *adj.* basic
 asħhal/yishħhil *v.tr.* to occupy
 ašħaġ *adj.comp.* more courageous
 ašħharġa *n.* Islamic law, the Shari'a
 ašħharġa l'isłamiyya Islamic law, the Shari'a
 ašħtara/yisħtari *v.tr.* to buy
 asnâ' during, while
 assas/yissas *v.tr.* to found, establish
 assin bi ssin wa lġen bi lġen a tooth for a tooth and an eye for an eye
 astagħna/yistagħni + ħan *v.intr.* to be able to do without
 astajwab/yistajwib *v.tr.* to interrogate, question, hear (a defendant or witness), examine
 astarġae/yistarġie *v.tr.* to get back, recover, regain; recapture
 astaslam/yistaslim + li *v.intr.* to surrender
 astashhad/yastashhid + bi *v.intr.* to quote; to refer to; to die as a martyr, a hero
 astawġab/yistawġib *v.tr.* to contain; to have room; to comprehend
 asar/yissir + ħala *v.intr.* to insist, persist, be determined
 ašl *n.pl.* řuřul roots, background
 ařadamat/yistadim + bi *v.intr.* to collide with; to strike
 at'akkad/yit'akkad + min *v.intr.* to be sure of, make sure of, verify
 at'ammal/yit'ammal *v.intr.* to hope; to expect; to meditate

at'dahar/yit'dahar *v.intr.* to pretend
 atġada/yitġada *v.tr.* to be paid
 atħakam/yitħakam *v.pass.* to be prosecuted; to be brought to trial
 atħawar/yitħawar + maġ *v.intr.* to debate; to interview; to talk
 atġanas/yitġanas *v.intr.* to intermarry
 atġannab/yitġannab *v.tr.* to avoid
 atġarrad/yitġarrad + min *v.intr.* to be stripped, deprived; to be disarmed; to be detached, be free of
 atkawwam/yitkawwam *v.intr.* to be piled up
 atkhayyal/yitkhayyal *v.tr.* to imagine
 atla/yitilf *v.tr.* to destroy, damage, ruin, waste
 atnashsha/yitnashsha *v.intr.* to have a good time; take a walk, stroll; to go on a trip
 atraddad/yitraddad + ħala or li *v.intr.* to frequent a place
 atraġja/yitraġja *v.tr.* to beg for; to plea for s.th.
 atřawar/yitřawwar *v.tr.* to imagine; to expect; to photograph; to draw
 atřadam/yitřadam *v.intr.* to collide, hit
 attaġah/yitattah *v.pass.* to be clear, obvious, evident
 attafaġ/yitafaġ + maġ *v.intr.* to agree with; to suit; (with the preposition ħala) to agree on
 attaham/yittahim *v.tr.* to accuse
 atwadda/yitwadda *v.intr.* to perform the ritual ablution before prayer
 atwagga/yitwagga + ħala *v.intr.* to depend on, be based on
 atwagga/yitwagga + ħan *v.intr.* to abstain from
 atwagga/yitwaggaġ *v.tr.* to expect
 atwazza/yitwazzaġ + ħala *v.pass.* to be distributed; to be assigned
 atzayyan/yitzayyan + li *v.intr.* to be adorned, be made attractive; to seduce
 atġallag/yitallag *v.intr.* to cling; to hang on (to); to be fond (of)
 atġalag/yitġalag + ħala *v.intr.* to be informed of, learn about
 awa/yiwi *v.tr.* to shelter, lodge, accommodate, house, give refuge
 awraġ mālġiya nagdiyya money, cash
 awwalâ' the past

aġma *adj.pl.* řumyân, řumy blind
 aġma/yiġmi *v.tr.* to blind, cause to lose one's sight
 aġmâl řiramiyya criminal acts
 aġrâd *n.* symptoms
 aġtada/yiġtadi + ħala *v.intr.* to rape; to assault
 aġtagad/yiġtagid + bi *v.intr.* to believe
 aġtamad/yiġtamid + ħala *v.intr.* to depend on
 aġtazz/yiġtazz + bi *v.intr.* to be proud of, take pride in
 aġġzu bi llâh I take refuge in God
 aġwa' *adj.pl.* řoġân, řuġ crooked
 aġwar *adj.pl.* řoġân one-eyed

ā

ānisa *n.pl.* -ât unwed girl
 āya *n.pl.* -ât Qoranic verse; miracle

b

baġha/yibġha *v.tr.* to want
 baħas/yibħas *v.tr.* to discuss; (with řan) to look for, for search
 baħhar/yibaħħir *v.intr.* to sail
 baħħâr *n.pl.* baħħara sailor, seaman, mariner
 baħriyya *adj.* sea
 baħt *n.pl.* buħut research, study
 bakhkhâr *n.coll.* incense
 bala *n.* sickness; affliction
 balagħ/yibluġħ *v.tr.* to amount to
 balâġħ *n.pl.* -ât message; announcement; communicate
 balla *n.* moistening, wetting
 ballagħ/yiballigh *v.tr.* to notify
 ballagħ/yiballigh *v.tr.* to start, begin
 bangħâlġi *adj.n.pl.* -yyin Bengali, native of West Bengal (India) or Bangladesh
 bannâ' *adj.* productive, constructive
 baraka *n.pl.* -ât blessing
 barâ'a *n.* innocence

barġu still
 barħan/yibarħin *v.tr.* to prove
 bari' *adj.* innocent
 barriyya *adj.* land
 bařħar *n.coll.* human beings
 bařn *n.pl.* buřn stomach, abdomen
 bayân *n.pl.* -ât information, news; official report, official statement
 bazal/yibzil *v.tr.* make (an effort); to spend; to sacrifice
 baġat/yibġat *v.tr.* to send
 baġr *n.* camel
 bâr *adj.* righteous; good
 bâri *act.part.* creator (referring to God)
 bâu/yibit *v.intr.* to spend the night
 bâġ/yibġe *v.tr.* to sell
 bêb *n.pl.* -ât pipe
 bi bařd intentionally, deliberately
 bi ġiyâdat under the leadership of
 bi hâda lkhušuř concerning this matter
 bi hudû' calmly
 bi iħdâ' by the guidance of
 bi istimâr continuously, always
 bi izni llâh if God is willing; if God permits
 bi khušuř concerning, regarding, with respect to
 bi l'irġâfa in addition to, besides; furthermore
 bi lġadam on foot
 bi lħaġġa frankly, in fact, indeed
 bi řumla wholesale
 bi lwaġie indeed, as a matter of fact
 bi muġarrad as soon as, at the very moment when
 bi nœ khâř especially
 bi ruġħm in spite of
 bi řħar on the condition that
 bi řifatu in its capacity as
 bi taġaġġub surprised, astonished
 bi řbaġe naturally, certainly, of course
 bi wařřat by means of, through, on the part of
 bi wuddak would you like, do you desire
 biġin muraġba unattended
 biġaġe *n.coll.pl.* -ât goods, commodities
 bila without

bināʔan ʔala based on, on the basis of;
according to; in accordance with, by virtue
of

biʔsa *n.pl.* -āt mission, delegation; group of
people, team; expedition
bīr *n.pl.* ābār well
bīr zamzam Zamzam Well
blātīn *n.coll.* platinum; white gold
buhūs ʔilmiyya scientific research
bukhār *n.coll.* vapor
bukra *n.* tomorrow
buna *n.* building, construction
bustān *n.pl.* baṣātīn garden
buzūra *n.coll.* children
būfē *n.pl.* -yāt buffet

d

dabduḥ *adj.* fat
dabliḥa *n.pl.* dabāyih slaughtered animal;
sacrifice
dafʔa *n.pl.* -āt group; payment
dahab *n.coll.* gold
dakhilak if you please; I beg of you
dakhil *n.* income
dalla/yidallī *v.tr.* to let fall down, drop
dawra *n.pl.* -āt workshop
dawriyya haqqat alḥaṭ highway patrol
daʕam/yideam *v.tr.* to support
dāʔriyya *adj.* circular
dāʕaʕ/yidāʕiʕ + ʔan *v.intr.* to defend
dāmī *n.* damages
dān/yidin *v.tr.* to condemn; to judge
dēn *n.pl.* duyūn debt; liability; obligation
dibla *n.pl.* dibal wedding band
dirāsa miʔutkāmla comprehensive study
dirasāt amniyya security studies
dirasāt ʔimādiyya social studies
diyya *n.pl.* -āt blood money, indemnity for
bodily injury
dīb *n.pl.* dyāb wolf
dōla nāmya developing country
dōr *n.pl.* adwār role, part (played by s.o. or
s.th.); turn; floor
dōr adwār mutaʕaddida numerous roles

dughri immediately, right away
duwal lʔaʕdāʔ member countries

d

dahak/yidhak + ʔala *v.intr.* to laugh at;
make a fool of, make fun of
dahāyya *n.pl.* -āt, dahāyya blood sacrifice;
victim
dakh *v.n.* pumping
dakhma *adj.* huge, gigantic
dālam/yidliʕum *v.tr.* to be unjust, unfair; to
oppress
darr/yidurr *v.tr.* to harm
darūri *adj.* necessary
dāʕe/yidēʕ *v.intr.* to get lost; to disappear
dīg *n.* lack; poverty; tightness
dīrāt *n.* fart
dufr *n.pl.* adfār fingernail; toenail
duḥm *n.* unfairness, injustice; oppression,
tyranny
duḥm within, inside of, among

f

fadiḥa *n.pl.* -āt leftover, remnant; surplus
faḡad/yifid *v.tr.* to lose; to miss; to be
bereaved
faḡma *n.pl.* -āt, faḡm charcoal
faʔḡar/yifaʔḡir *v.tr.* to bomb; to explode
faʔʔa suddenly
fakhūr *adj.* proud
falaki *n.pl.* -īn astronomer; astronaut
farāḡ/yifirḡ + ʔala *v.intr.* to impose; to order;
to make incumbent
farag/yifrug *v.intr.* to exit, part
farak/yifruk *v.tr.* to rub
faraj *n.* relief
fard *n.pl.* afrād individual, person
farḡ *n.* order, command
farḡ *n.pl.* furuḡ difference
farīḡa *n.pl.* farāʕ/yifīḡ religious duty;
ordinance of God

farīḡ *n.* team, group
farḡ *n.* sorting out, classifying
faṣḡ min alkhiḡma discharge from the
service
fath hisāb opening a (bank) account
fatra ḡiyāsiyya record time, record-
breaking time
faṭṭāka *adj.* devastating
fatūra *n.pl.* fawātīr invoice, bill
fayaḡdān *n.pl.* -āt flood
fāshil *act.part.* failure
fāyda *n.pl.* fawāyid benefit, gain, profit;
interest (on money)
fi lmiyya percent
fi maḡallu appropriately
fiḡḡa *n.coll.* silver
fikra *n.* idea, thought
firāḡ *n.* reconciliation
fulāl alfulāli Mr. So-and-So
furṣa *n.pl.* furāṣ chance, opportunity

g

gabaḡ/yigbaḡ + ʔala *v.intr.* to arrest, catch,
capture
gaḡbī *adj.comp.* agbaḡ worse; uglier
gaḡr *n.pl.* gubūr grave, tomb
gaḡw *n.* basement; vault
gaddar/yigaddir + ʔiḡdurīʕ *v.tr.* to be
understanding of one's situation
gaḡfīa *n.pl.* gaḡayif missile, projectile,
rocket
gaḡīm azzamān ancient times, former times
gaḡa/yigḡi *v.tr.* to spend (time)
gaḡḡa/yigaḡḡi *v.intr.* to go shopping
gaḡḡa/yigaḡḡi *v.tr.* to spend (time)
gaḡh/yiguh *v.intr.* to cough
gaḡḡan *act.part.pl.* -īn worried, anxious,
sleepless, agitated
gaḡh/yigill *v.intr.* to be less
gallaba/yigallib *v.tr.* to turn, turn over
gallābiyya *n.pl.* -āt bulldozer, tractor
gaḡmī *n.coll.* wheat
gaḡāḡa *n.* contentment
garār alʔiḡdām death sentence

garrar/yigarrir *v.tr.* to decide
garya *n.pl.* gura village
garya nāʔya remote village
gaṣṣaʕ/yigṣaʕ *v.tr.* to lift; to remove
gaṣṡ *n.* purpose, goal
gaṣṡr *adj.* short
gaṣṡr *n.pl.* guṣūr palace
gaṡlī *n.pl.* maḡaṡlī casualty
gaṡe rās beheading
gaṡ/yigūʔ *v.tr.* to throw away; to drop
gaṡaʕ/yigāʕe lʔamal *v.tr.* to give up hope
gaṡaʕ/yigāʕe rās *v.tr.* to behead
gaṡaʕ/yigāʕe yaddu cut off his hand,
amputate his hand
gaṡar/yigārīr *v.tr.* to distill
gaṡām immediately, right away
gaṡwas/yigaṡwis *v.tr.* to bend, curve; to
arch (the eyebrow)
gaṡla/yigāḡlī *v.tr.* to meet, to face; to
compare
gābila *n.pl.* -āt midwife
gāḡa/yigāḡi *v.tr.* to judge, punish, sentence
gāḡla *n.pl.* gaṡāḡil caravan
gāḡla *adj.* dry, arid, barren
gaṡm/yigūḡm *v.intr.* to undertake; to get up
gāṡ/yigīs *v.tr.* to try on, fit on
gaṡlī *act.part.pl.* -īn, gataḡla killer
gāṡaʕ/yigāṡiʕ *v.tr.* to boycott
gāymat almuṡṡawayāṡ table of contents
gāymat lʔaki menu
gidir *n.pl.* gudūr pot
giṡṡār *n.pl.* gaṡāṡīr ton; (in the pl.)
tremendous sums
giṡṡr *n.pl.* guṡṡūr bark; skin (of fruit)
gism *n.pl.* aḡṡām department; part, portion
giṡāra *n.* brick laying
giṡṡa *n.pl.* giṡaṡ story, tale; problem
giyam *n.* values, norms; worth
giyam aḡḡlāḡiyya moral values
gīma *n.pl.* giyam value; price
gubbāḡa dāʔriyya beret
gubūl *n.* acceptance
gunbala *n.pl.* gaṡāḡil bomb

gh

- ghad *n.* tomorrow
 ghadab/yighdab *v.intr.* to be angry, be mad;
 to become upset
 ghala *n.* inflation, high cost, rising cost
 ghallāya *n.pl.* -āt an apparatus for boiling
 water, boiler
 ghamlīq *adj.* deep
 gharad *n.pl.* aghrād articles of everyday
 use, household items, odd and ends, things
 gharāma *n.pl.* -āt fine; compensation;
 penalty
 gharqān *act. part.pl.* -īn drowning person
 gharr/yighurr *v.tr.* to deceive, trick, mislead,
 seduce; to dazzle
 gharraz/yigharriz *v.tr.* to prick; to stab; to
 insert
 ghata *n.pl.* aghṭiya lid, cover
 ghatraf/yighatir *v.intr.* to utter shrill, long-
 drawn-out trilling sounds (as a manifestation
 of joy by Arab women)
 ghāb/yighīb + ʔan *v.intr.* to be absent; to
 hide
 ghāz ṭabīʿi natural gas
 ghina *n.* riches, wealth
 ghizāʿi *adj.* nutritional, (relating to) food
 ghum *n.* depth
 ghurfa ṭījariyya chamber of commerce

h

- haddad/yihaddid *v.tr.* to threaten
 hadiyya *n.pl.* hadāya gift
 hamaʿi *adj.* barbaric, savage, uncivilized
 hamal/yihmil *v.tr.* to ignore, neglect
 handasi *adj.* engineering
 hanna/yihanni *v.tr.* to congratulate
 hawa *n.* air; love; romance
 hawa ṣhamālī northern wind
 haykal *n.pl.* haykāl temple; skeleton,
 framework (of a structure), frame
 hazz/yihiz mashāʿir *v.tr.* to shock
 hazz/yihuza *v.tr.* to shake
 hazza ardiyya earthquake
 hājar/yihājir *v.intr.* to immigrate; to emigrate

- hārib *act. part.pl.* -īn escapee
 hāyil *adj.* huge, vast, gigantic
 hēʿa *n.pl.* -āt organization; association;
 appearance
 hēl *n.coll.* cardamom
 hu bi nafsu he himself
 huḷum *n.* attack, raid

h

- habba *n.pl.* ḥubūb pill, tablet; one piece (of
 fruit)
 habbat ṣhaʿīr a seed of barley; (fig.) of no
 value
 habl *n.pl.* ḥibāl rope
 haddad/yihaddid *v.tr.* to limit
 ḥadīd *n.coll.* iron
 ḥadīsa *adj.* modern, up-to-date
 ḥadāra *n.pl.* -āt modernization;
 development; civilization
 ḥadāriyya *adj.* modernizing
 ḥaddar/yihaddir *v.tr.* to prepare, make ready
 ḥafīd *n.pl.* aḥfād grandson
 ḥafir *v.n.* drilling, digging
 ḥag *n.* truth
 ḥaggag/yihaggig *v.tr.* to achieve,
 accomplish
 ḥaggag/yihaggig + bi *v.intr.* to investigate
 ḥaggōn poss. pron. their
 ḥajariyya *adj.* rocky, stony
 ḥaḷl *n.* pilgrimage
 ḥaḷl *n.pl.* ḥuḷlā pilgrim
 ḥajm *n.pl.* aḥjām volume
 ḥak/yihuk *v.tr.* to scratch
 ḥaka/yihki *v.tr.* to tell (a story); speak
 ḥakīm *n.pl.* ḥukama physician; wise
 ḥal/yihil + li *v.intr.* to be lawful, permitted,
 allowed
 ḥala *n.* dessert; sweetness; sweet pastry
 ḥalāl *adj.* lawful, according to God's will
 ḥallal/yihallil *v.tr.* to analyze
 ḥama/yihmi *v.tr.* to protect, keep
 ḥamla *n.pl.* -āt campaign, expedition
 ḥam/yihin *v.tr.* to feel compassion; to have
 mercy
 hanash *n.pl.* aḥnāsh snake
 hanīf *adj.* true (in reference to the Islamic
 religion)
 hann galbu ʿalā He had sympathy for him.
 His heart was full of compassion for him.
 He had pity on him.
 ḥaraka *n.* movement, motion
 ḥarām *adj.* unlawful, forbidden; sacred; sin;
 offense
 ḥarāmi *n.pl.* ḥarāmiyya thief, robber
 ḥarf *n.pl.* ḥurūf edge; letter of the alphabet
 ḥarīm ʿala rjāl women and men
 ḥarīsa *adj.* careful, cautious
 ḥarraḍ/yiharriz *v.tr.* to stir up, agitate; to
 provoke, incite
 hassan/yihassin *v.tr.* to improve
 hawl *n.* power, might
 ḥawwal/yihawwil *v.tr.* to assign s.th. to s.o.;
 to transform; to transfer
 ḥay *n.pl.* aḥyāʾ neighborhood
 ḥayawān *n.pl.* -āt animal, beast
 ḥayya *n.pl.* -āt snake
 ḥazm *n.* strictness; strength
 ḥādis *n.pl.* ḥawādis event, happening;
 accident
 ḥāḷib *n.pl.* ḥawāḷib eyebrow
 ḥākīm *n.pl.* ḥukkām governor, ruler
 ḥala ṭārʿa emergency
 ḥāla *act. part.pl.* -īn guard, protector,
 defender
 ḥāṣar/yihāṣir *v.tr.* to surround, besiege
 ḥadāda *n.* smithery, the trade of a smith
 ḥikāya *n.pl.* -āt matter, story
 ḥimāya *n.* protection
 ḥirfa *n.pl.* ḥiraf vocation, career, trade
 ḥisābat riyaḍiyya mathematical
 computation
 ḥiwār *n.* dialogue, text (of a play); talk,
 conversation; interview
 ḥubūb musahhira amphetamine
 ḥudūd *n.* borders, boundaries
 ḥufra *n.pl.* ḥufar hole, pit
 ḥuḡuḡ alʿinsān human rights
 ḥuḷja *n.pl.* ḥuḷja reasoning; excuse
 hula *n.coll.* jewelry
 ḥumūla *n.pl.* -āt load capacity
 hur *adj.* noble; freeborn

i

- iʿfāṭḥar/yifāṭḥir + bi *v.intr.* to take pride
 in
 ibtidāʾ *adj.* elementary, basic
 idāʾ *n.* fulfilling (a prayer, an obligation);
 accomplishment (of a task)
 idāra ʿāmma general administration
 idārat mukāfahat almuḥaddirāt Drug
 Enforcement Administration
 idāfa *n.* adding, annexation
 idṭar/yidṭar *v.intr.* to find it necessary,
 have to
 igāma *n.* residence, stay
 igtarah/yigtarih *v.tr.* to suggest
 igtirāḥ *n.pl.* -āt suggestion
 ihtām/yihtam + bi *v.intr.* to be concerned,
 take an interest; to go to the trouble
 ihtimām *n.pl.* -āt concern, care
 iḥṣāʿiyyāt *n.* statistics, census
 iḥṭawā/yiḥṭaw + ʿala *v.intr.* to contain,
 include
 ihtirām *n.* respect
 ijāza *n.pl.* -āt vacation, leave; license,
 authorization
 ijāza ṭusbiyya weekend
 ijmālān *adv.* on the whole, in general,
 generally speaking
 ijrāʾāt *n.* in the *pl. form* measures, steps,
 proceedings; precautions
 ijtīmāʿi *adj.* social
 iḵṭalaf/yiḵṭalif + ʿan *v.intr.* to be different
 from
 iḵṭirāḥ *n.pl.* -āt invention
 iḵṭiṣṣāʾi *adj.* specialized
 iḵṭiyārī *adj.* optional, voluntary
 iktiṭāb *n.* depression
 imkāniyya *n.pl.* -āt potential, ability,
 capacity; possibility
 infaʿal/yinfaʿil *v.intr.* to react; to be irritated,
 be upset, be angry

infisāl *v.n.* separation; disengagement
 inhiyār ʿaṣabi nervous breakdown
 injāz *n.pl.* -āt achievement, accomplishment
 insān *n.* human being; mankind
 insāniyya *n.* humanity; humanness,
 politeness, civility
 intāḥ *n.* production
 intibāh *n.* paying attention, awareness
 intigād *n.pl.* -āt criticism; objection; critique;
 satire
 irshād *n.pl.* -āt instruction; guidance;
 information; advice
 itafae/yitafae *v.intr.* to go up
 itāḥ/yitāḥ *v.intr.* to rest
 isbāt *n.pl.* -āt proof, evidence; confirmation,
 documentation, verification
 istafād/yistafād + min *v.intr.* to benefit from
 s.o./s.th.
 istagbal/yistagbil *v.tr.* to receive (people), to
 welcome
 istarfa/yistarfa *v.tr.* to get back, recover,
 regain; recapture
 istifāda *n.pl.* -āt profiting, benefiting, making
 use of
 istigrār *n.* stability
 istiḥdām *n.* using
 istirād *n.* import, importing
 istirāḥ *n.* rest area
 istiḍād *n.pl.* -āt readiness; willingness;
 ambition
 istudyō *n.* studio
 iṣāf *n.* first aid; ambulance
 ishtibāk *n.pl.* -āt clash, fight
 ishtirāk *n.pl.* -āt participating; subscribing
 (to a magazine)
 ittadaḥ/yittadiḥ *v.pass.* to be clear, obvious,
 evident
 ittifaḡgiyyat alʿimtiyāz concession agreement
 ittiḡāh *n.* direction
 itār *n.pl.* -āt framework; frame
 izaran therefore
 izāra *n.pl.* -āt broadcasting; network
 izdiḥār *n.* progress
 iḡdām *n.* execution, death sentence
 iḡlān *n.pl.* -āt announcement, advertisement
 iḡtidāʿ *n.pl.* -āt aggression; assault, attack
 iḡtiḡāl *n.* detention
 iḡtirād *n.pl.* -āt objection, opposition

itirāf *n.* confession
 idāʿ *n.* depositing, consigning

J

jabān *adj.pl.* jubana coward
 jadda *n.pl.* -āt grandmother
 jadur *n.pl.* jūdār wall
 jāfāf *n.* drought
 jāld *n.* lashing
 jālda *n.pl.* -āt lash, lashing
 jālis *n.pl.* Julasa companion, friend
 jāllād *act.part.pl.* -In person who performs
 the lashing
 jammaʿ/yijammie *v.tr.* to gather, collect
 jana/yijni *v.tr.* to reap
 jana/yijni + ʿala *v.intr.* to offend, sin
 (against); to harm; to hurt
 jann Junūn + poss.pro. to become frantic,
 become angry, become furious
 Janna *n.pl.* -āt paradise, garden
 Janūb shārg ʿāṣya South East Asia
 Jara/yijri + li ḡḡēr *v.intr.* to happen to
 others
 Jarima *n.pl.* Jarāyim crime, murder
 Jarima munazzama organized crime
 Jarr/yijurr *v.tr.* to drag; to pull
 Jaw *n.* weather
 Jawla midāniyya field trip
 Jawwiyya *adj.* air
 Jayyid *adj.* good
 Jaza *n.* punishment, penalty
 Jae! I hope, may God
 Jāʿiz/yiza *n.pl.* Jāwāʿiz award
 Jāʿiza māliyya monetary award
 Jāf *adj.* dry
 Jāhil *adj.* ignorant
 Jāra/yijāri *v.tr.* to be in conformity with/in
 accordance with, to keep up with
 Jāyiz *adj.* possible
 Jāzā/yijāzi *v.tr.* to reward, punish
 Jihād ʿislāmi Islamic Jihad
 Jild *n.* skin; leather
 Jimāʿ *n.* sexual intercourse

jīnēna *n.pl.* Jānāyin garden; front yard, back
 yard

jinsiyya *n.pl.* -āt nationality
 jistr *n.pl.* Jusūr bridge
 Jil *n.pl.* ayyāl generation
 Jil alḡadab alʿarabi the Generation of
 Arab Anger
 Jurḥ *n.pl.* Jurūḥ wound, cut
 Jutta *n.pl.* Jutat body, corpse, cadaver,
 carcass

K

kaff *n.pl.* kufūf palm; glove; hand
 kafl *n.pl.* kufala sponsor, legal guardian;
 responsible; guaranteeing
 kahraba ssayyāra automotive electricity
 kalām allāh God's word
 kalb *n.pl.* kilāb dog
 kallaf nafsu to take the trouble to do
 kallaf/yikallif *v.tr.* to commission, authorize
 kamāl *n.* perfection
 kammiyya *n.pl.* -āt quantity
 kanīsa *n.pl.* kanāyis, kanāʿis church
 karīma *n.pl.* daughter; precious; generous
 kasa/yiksi *v.tr.* to clothe, dress, garb
 kasab/yiksab *v.tr.* to win, gain
 kasb *n.* gain, earning; winning, profiting
 kasha/yikshif ʿalēha *v.intr.* to look at her
 unveiled; to examine her medically
 kaslān *adj.pl.* -In idle, lazy
 kāmil *adj.* complete
 kāmla *adj.* complete
 kārisa *n.pl.* kawāris disaster, calamity
 kāsiḡāt alʿaḡlāḡām mine sweepers
 kilmā *n.* speech; word
 kizb *n.* lies, lying
 kulliyya *n.pl.* -āt academy; college
 kust *n.pl.* kusūr fracture (of a bone), break
 kūsha *n.* the place where women sit during
 the wedding and where the bride and
 groom enter for the final wedding
 procession
 kwayyis *adj.* good, fine

kh

khabar *n.pl.* akḡbār news
 khābir *n.pl.* khubara expert
 khalag/yikḡlag *v.tr.* to create, make; to
 shape, form
 khālifā *n.pl.* khulafa successor; caliph
 khālṬ *n.* gulf
 khāmī *n.coll.pl.* khumūr wine, alcoholic
 beverage
 kḡnag/yikḡnug *v.tr.* to choke, suffocate
 kḡnar *n.pl.* kḡnār dagger
 kḡarā/yikḡrā + ʿan addʿin to deviate, drift
 away from the religion
 kḡarā/yikḡrā *v.tr.* to be startled, be scared
 kḡarūf *n.pl.* khirāfin lamb
 khāsha/yikḡsha *v.intr.* to fear, be afraid
 kḡashm *n.* nose
 kḡaṣṭb *adj.comp.* akḡṣab fertile, productive
 kḡar *n.pl.* kḡurūf lane; line
 kḡat/yikḡtuf *v.tr.* to kidnap, highjack,
 abduct, snatch; to elope
 kḡatār *n.pl.* akḡḡār danger, threat
 kḡatār ʿala bāl + obj.pron. it occurs to the
 mind; to think of s.th.
 kḡazzān *n.pl.* -āt reservoir
 kḡabar/yikḡbbir *v.tr.* to tell, inform
 kḡābir *act.part.* -In aware, knowing
 kḡālī *adj.* empty; free (from)
 kḡāliya *adj.* empty; free (from)
 kḡāshḡa *n.pl.* -āt ladle; spoon
 kḡāra *adj.* losing
 kḡēr *n.* good, goodness; blessing; wealth
 kḡezārān *n.* reed, bamboo, cane, rattan
 kḡibra *n.* expertise
 kḡidma *n.* tip; service
 kḡilāl during, through
 kḡiṣṭān *adv.* especially
 kḡuddām aḡshḡejān servants of Satan
 kḡushḡe *n.* submission, humility

lʔumūr hādī the following items/matters
 labbayka here I am! at your service!
 laga/yilāgi v.tr. to find
 lahas/yilbas v.tr. to lick
 lahlāhum by themselves
 laʔnat alʔafw addōliyya Amnesty International
 lammaʔ/yilammī v.tr. to shine, polish
 laʔlaʔ/yilāʔi v.intr. to roar, resound, clang, reverberate
 lā samah allāh God does not permit, God forbid
 lā waffagu llāh may God not grant him success
 lā yigil ʔan no less than
 lā ʔād ʔiḍdaha Don't you ever do it again.
 lāhga adj. following
 lēlat azzafāf wedding night
 lḥāf n.pl. luhuf comforter, cover
 li ghāyat until
 li šālīh for the well-being (of), for the benefit (of)
 li ttasjil for registration, for recording
 liʔa hālū by itself, alone
 liḥin until now
 liwā? n. major general
 lubān n.coll. frankincense, gum resin
 lughm n.pl. alghām mine, explosive device
 lugma n.pl. -āt, lugam mouthful, morsel
 luṭf n. kindness, goodness

m

maʔsāt n.pl. maʔāsi tragedy; misery
 maʔzūn n. clergyman authorized to perform marriages
 mabāhis n. intelligence agency, secret police
 mabdaʔ n.pl. mabādī? principle, ideology
 mablagh n.pl. mabāligh amount, sum
 mabna n.pl. mabāni building

mad/yimūdu nazaru v.tr. to gaze, look; to glance at
 madah/yimadh v.tr. to praise s.o.
 madfūn pass.part. buried, hidden
 madkhūl n. income
 madakḥkha n.pl. -āt pump
 madḍa/yimadḍi v.tr. to spend (time); to stay
 mafhūm n.pl. mafāhim understanding, concept, idea
 mafhūmiyya n.pl. -āt understanding; mentality
 mafṛūd pass.part. supposed; ordered, requested
 magādi n.pl. groceries
 magāyis n. measures, standards
 magdira n.pl. -āt ability
 maghfira n. forgiveness
 maghshūsh adj. corrupted, debased; adulterated; cheated, fooled
 mahma whatever, no matter what
 maḥḥatḥ banzīn gas station
 mahram unlawful; unmarriedable, being in a degree of consanguinity precluding marriage; taboo, forbidden
 mahsūd adj.pl. -īn envious
 maḥw n. erasing, wiping out
 maʔāl n.pl. -āt area, field, subject
 maʔāra n.pl. -āt famine
 maʔbūr pass.part. obligated
 maʔhūd n.pl. maʔhūdāt effort
 maʔhūl n.pl. pass.part. pl. -īn unknown
 maʔlis n.pl. maʔlīs social gathering; chamber; board; council; conference room
 maʔlis attaqāwun alḥaltjī the Gulf Cooperation Council
 maʔnūn adj.pl. maʔjānīn crazy; fool
 makhāḥir n. risks, danger, hazards
 makhlūg n.pl. -āt creature; created
 makkār/yimakkīn v.tr. to enable s.o.
 malak/yimlūk v.tr. to own
 malakiyya muṭlaqa absolute monarchy
 malakūt n. kingdom (of God)
 malābis n.coll. clothes
 malḥūg pass.part. in a hurry; followed
 manah/yimnah v.tr. to grant, give and receive nothing in return
 manākh n.pl. -āt weather, climate
 manākīr n.coll. nail polish

manḥ n. granting
 mankūb adj.pl. -īn afflicted with disaster; ill-fated; victim
 marāsim alḥa the hajj rituals, the rites of the pilgrimage
 marfaḡ n.pl. marāfiḡ facilities
 marḥala n.pl. marāhil period, level, stage
 marāhil alḥadāra stages of modernization
 marḥūma pass.part. deceased, the late, May God rest her soul
 marjaʔ n.pl. marājiʔ reference; resource; origin
 martaba n.pl. -āt rank
 masʔūliyya n.pl. -āt responsibility
 masalan for example
 masāha n.pl. -āt area
 mashī n. wiping, wiping off
 masīr n. path; journey
 masʔa n.pl. masāʔi endeavor, effort
 mashagga n.pl. -āt hardship, toil, trouble
 mashāwir n. consultation
 mashāʔir n. senses, feelings
 mashhūr act.part. famous
 mashrūʔ n.pl. masharīʔ project
 mashrūʔa adj. legal, lawful
 maṣlaha n.pl. maṣālīh well-being; benefit; business
 maṣalḥat azzakā wu dakhil religious income tax office
 maṣrūf n.pl. maṣārif expenditure, expenses, costs
 maṣad n.pl. maṣāʔid elevator
 matal n.pl. amāl example; proverb; lesson
 mataʔib n.pl. troubles, pains, discomforts; difficulties, hardships
 maṭn adj. fat
 matwāk lʔakhīr your last habitation/dwelling/place of rest
 maṭrūba pass.part. presented, broached or raised (of a question/problem)
 mawḍiʔ n.pl. mawāḍiʔ subject, issue, matter, title
 mawḥiba n.pl. mawāhib talent, gift
 mawwal/yimawwil v.tr. to supply; to finance
 mawʔid n.pl. mawāʔid appointment, date
 mawʔida n.pl. mawāʔid sermon, religious exhortation, spiritual counsel

maziyya n.pl. maʔāza (the pl. form is more common) merit, virtue; advantage; superiority,
 mazaʔir pass.part. frightened
 maʔ murūr azzaman as time goes by, with the passage of time
 maʔaddāt n. equipment, machinery
 maʔālī his excellency
 maʔāsh n.pl. -āt livelihood, living, income
 maʔāzim adj. invited guests
 maʔdaniyya adj. mineral
 maʔdūm pass.part. executed; beheaded
 maʔīsha n. way of life/living; livelihood
 maʔlūmāt n. information
 maʔmal n.pl. maʔāmil workshop, factory
 maʔraka n.pl. maʔārīk battle
 mā ʔada except
 mādda n.pl. mawād material
 māddi adj. material; financial, monetary
 mālak w māli + n. what do you have to do with...?; leave alone
 māla adj. salty
 māniʔ n.pl. mawāniʔ objection; obstacle; hindering
 māshi act.part.pl. māshiīn walking, going; one who walks/goes
 mbarmā pass.part. programmed
 mēl n.pl. muyūl desire, inclination
 miḥani adj. vocational
 mihr n.pl. muḥūr dowry
 miḥār adj. confused, bewildered
 mikyāʔ n.coll. cosmetics, make-up
 min gibal on behalf of
 min khilāl through
 min nāhiyat concerning, with respect to
 minjar n.pl. manāʔir apparatus for water distillation
 minzajʔ pass.part. disturbed, bothered, annoyed
 misbil adj. unarmed
 miṣfaʔ n.pl. maṣāfiʔ veil
 miṭfawwiḡ act.part.pl. -īn outstanding, successful; high achiever
 minḡagla adj. mobile; portable
 minarīʔa adj. nervous, edgy
 misāwi pl. -īn equal

miṭṭaliq bi attached to; depending on, related to, connected with, linked to
 miṭmāri *adj.* architectural
 milādi *adj.* A.D.
 mīna *n.pl.* mawāni? harbor, port
 mizāniyya *n.pl.* -āt budget
 miṭṭād *n.* appointment, date
 mōsim *n.pl.* mawāsim season
 mītraz *adj.* embroidered
 muṭṭahhal *adj.* qualified
 muṭṭakhkharan lately
 muṭṭassat almuṭṭadāt assuṭṭiyya haḡgat attanmiyya the Saudi Fund for Development
 muṭṭim *adj.* painful
 muṭṭalāḡa *n.* exaggeration; extravagance
 muṭṭāshar *adj.* immediate; direct
 muṭṭāsharatan *adv.* directly
 mudnib *act.part.* offender
 mudhik *adj.* funny
 mudni *adj.* tiring
 muṭṭatish *act.part.pl.* -īn inspector
 muṭṭālī *n.pl.* mafāṭīḡ key
 muḡābala *n.pl.* -āt meeting; gathering; interview
 muḡādāt *n.* punishment; sentence, (judicial, court) ruling
 muḡhallaf *n.pl.* -āt envelope
 muḡhma ṣālē unconscious
 muḡhra *pass.part.* deluded; tempted, attracted, seduced
 muḡtaniṣ *adj.* convinced
 muḡharib *act.part.pl.* -īn smuggler
 muḡḡdana *n.* truce, suspension of hostilities, armistice
 muḡājir *act.part.pl.* -īn immigrant
 muḡḡḡḡḡ *pass.part.* entrenched; fortified
 muḡḡḡḡḡ *adj.* equipped
 muḡḡḡḡḡ sakani housing complex
 muḡḡḡḡḡ nothing more than, mere; bare, naked; abstract
 muḡḡḡḡḡ *n.* jewelry, jewels, gems
 muḡḡḡḡḡ *pass.part.pl.* -īn authorized; commissioned, delegated
 muḡḡḡḡḡ *adj.* cultivated; conditioned; molded
 muḡḡḡḡḡ *n.* fighting; stopping
 muḡḡ *n.* brain

muḡḡḡḡḡ *n.* drugs, narcotics; anesthetics, painkillers, tranquilizers
 muḡḡḡḡḡ *adj.pl.* -īn specialized
 muḡḡḡḡḡ *n.* violation, traffic ticket
 muḡḡḡḡḡ li violating, against (a law); conflicting, contradictory
 muḡḡḡḡḡ *n.* conversation, talk
 muḡḡḡḡḡ *n.pl.* -āt laboratory
 muḡḡḡḡḡ *act.part.pl.* -īn inventor
 muḡḡḡḡ *act.part.* at fault
 mulawwana *adj.* colored, colorful
 mulzam *pass.part.* obligated
 mumayyiza *n.pl.* -āt distinguishing feature, distinctive mark
 munawwar *adj.* lighted; shining; radiant; (with *def.art.* plus *f. ending*) epithet of Medina
 munāfasa *n.* competition, rivalry; athletic event, contest, match; bids
 murabbaḡ *pass.part.* square
 murabbiyya *n.pl.* -āt governess, educator; nanny
 murakkhḡḡ *pass.part.* licensed, permitted, authorized
 murattaba ḡasab alḡurūf l'abjadīyya arranged in alphabetical order
 murawwī *act.part.pl.* -īn marketer, pusher (of drugs)
 murāḡaba *n.* observation; supervision; surveillance, inspection; control; censorship (of the press)
 murḡḡḡḡ *pass.part.* forced, compeled, coerced
 murūr *n.* traffic police; passing
 musahir *adj.* stimulant, something that makes one stay up and lose sleep.
 musattara *adj.* covered, hidden
 muṭṭahḡḡāt *n.* in the *pl. form* one's rightful due
 muṭṭāḡil *adj.* impossible
 mustanad *n.pl.* -āt document; proof; legal evidence
 mustawa iṭṭimāḡ social class
 mustawdaḡ *n.pl.* -āt warehouse, storehouse
 muṭṭ bi nisba illi not to the extent that
 muṭṭḡḡḡ *adj.* honorable, noble
 muṭṭḡḡḡ *n.* cooperation, collaboration; participation

muṭṭḡḡḡ *act.part.* common, joint, combined
 muṭṭadda *adj.* notarized
 muṭṭaddir *act.part.pl.* -īn exporter
 muṭṭammama *adj.* designed
 muṭṭadara *n.* confiscation, seizure
 muṭṭaba *n.pl.* maṭṭayib misfortune, calamity, disaster
 muṭṭāf *n.pl.* -īn summer vacationer
 muṭṭarriḡ *act.part.pl.* -īn contributor, donor; volunteer
 muṭṭafajirāt explosives; bombing
 mutawwaṭṭ *adj.* medium; average
 mutābāḡa *n.* follow up, continuing
 muṭṭaddim *adj.* advanced
 muttāham *pass.part.* accused, charged; suspect
 mutwaffra *adj.* available, provided
 muṭṭammid *pass.part.* intentional, deliberate, premeditated
 muṭṭāḡid *act.part.pl.* -īn contract employee
 muṭṭāḡi *act.part.pl.* -īn user
 muṭṭawwī *act.part.pl.* -īn religious police
 muṭṭrib *n.pl.* -īn (professional) singer
 muṭṭajjih *act.part.* guide, leader, instructor
 muṭṭallid *n.pl.* -āt generator
 muṭṭawziḡ *act.part.pl.* -īn distributor
 muṭṭawāḡa *n.pl.* -āt approval; agreement, conformity
 muṭṭawṣafāt *n.* detailed description, specification
 muṭṭawīn *n.pl.* -īn native, citizen
 muṭṭawwad *adj.* provided, supplied; equipped
 muzayyana *adj.* decorated, adorned, ornamented
 muzāriḡ *n.pl.* -īn farmer
 muṭṭadad *n.pl.* -āt average; (as *adj.*) amended, modified, adjusted
 muṭṭaggad *pass.part.* complicated, difficult
 muṭṭassara *adj.* difficult, hard
 muṭṭāḡaba *n.* punishment, punishing
 muṭṭam most (of)
 muṭṭḡḡ *adj.* shameful
 muṭṭḡḡ *n.pl.* -īn intern
 muṭṭabara *adj.* considered
 mūya ḡulwa fresh water

mwāḡha *adj.* opposite (direction)
 mẓaffata *pass.part.* paved
 mẓargan *adj.* stubborn

n

nabaḡ *n.* pulse
 nabah/yinbah *v.intr.* to bark
 nabah/yinbah *v.tr.* to warn, alert; to awaken; to notify
 naddad/yinaddid *b. v.intr.* to denounce, degrade, expose (someone's faults)
 nadīr *n.pl.* warning, alarm; one who warns
 nadmān *act.part.* regretful, repentant
 naḡḡaf/yinaḡḡif *v.tr.* to clean
 naḡa/yiniḡ *v.tr.* to refuse, repudiate; to exile; to banish
 naḡ *n.* petroleum
 nagaz/yigaz *v.intr.* to be afraid of
 nahḡa *n.pl.* -āt boom; growth, rise, awakening; progress
 nahḡs *n.coll.* brass
 nakḡa/yinkḡa *v.tr.* to incite; to challenge, urge forcefully
 nama/yinma *v.intr.* to grow
 nasl *n.* progeny, descendant
 nasma *n.* inhabitant; breeze; breath
 naṭṭāḡ riḡāḡ athletic activity
 naṭṭāḡ taḡāḡ educational activity, cultural activity
 naṭṭī *n.* snatching; stealing; extricating (from danger, difficulties, etc.)
 naṭṭir *v.n.* spreading; publishing, publication; announcement
 naskḡa *n.pl.* nusakḡ copy
 naṭṭah/yinṭah *v.tr.* to advise
 naṭṭib *n.* share; portion; luck, chance; fate
 natṭī *n.pl.* natāyīḡ result
 nazīf *n.* bleeding
 nazar *n.* eyesight
 nazār/yinzur *v.intr.* to look at
 nazra *n.* glance, look
 nazzam/yinazzim *v.tr.* to arrange
 nāḡa/yināḡi *v.tr.* to call
 nāḡid *act.part.pl.* nuggād critic

nāsab/yināsib *v.tr.* to suit, fit, be in agreement/in conformity with
 nātiq *act.part.* speaker
 nāzil *fi* lodging at, staying in
 nidāʾ *n.* appeal, proclamation; call
 nihāya *n.pl.* -āt end
 nisba *n.* percentage, proportion
 nisbiyyan *adv.* relatively
 niswān *n.* women
 niṭāq *n.* confines, boundary; range, extent, scope, domain
 niyya *n.pl.* -āt intention
 nihāra *n.* carpentry
 niḡma *n.pl.* -āt, niḡam grace, blessing
 nōe *n.pl.* anwāʾ kind; sort, type
 ntagalat/tingatil *v.intr.* to be moved
 nuṣh *n.* guidance; good advice

q

qam *n.pl.* qurūn century
 qawmiyya *adj., n.pl.* -āt national; nationalism
 qubbaa *n.pl.* -āt hat

I

raʿīfa + bi being merciful, having pity
 raʿīy ʿām public opinion
 rabah/yirbah *v.tr.* to profit; to win, earn; to benefit
 rabba/yirabbi *v.tr.* to raise (a child, a beard)
 rafāʿe/yirfaʿe yaddu *v.tr.* to refrain from s.th.
 rafāhiyya *n.* luxury, leisure
 rafḍ *n.* rejection, refusal
 ragaba *n.pl.* -āt neck
 ragha *n.pl.* -āt desire, inclination
 rahamaha llāh May God rest her soul. May God have mercy on her
 rahbah/yirahbi + bi *v.intr.* to welcome
 rahil *n.* departure, emigration, exodus; traveling
 rahma *n.* mercy, sympathy
 raʿjam/yirjam *v.tr.* to stone

rajaʿ/yirjaʿ *v.intr.* to go back, return
 raʿīm *adj.* cursed, damned; evil
 ramīm *adj.* decayed, rotten (of bones)
 raṣhida *adj.* rightly guided; enlightened; mature
 raṣṣhūsh *n.pl.* -āt machine gun
 rasīm *n.pl.* rūsūm fee, tax; drawing; picture
 rasūl, *n.pl.* rusul messenger; prophet; (with the def.art.) the Prophet Muhammad
 raṣāṣ *n.coll.* lead
 raṣīd *n.* fund; capital; balance
 raṣīf *n.pl.* arṣifa sidewalk
 raʿa/yirʿa lhafla *v.tr.* to host a party
 raʿiyya *n.* citizens; parish; flock
 rāghib *act.part.pl.* -in the person who is interested
 rāha *n.* rest, comfort
 rāsmāl *n.* (financial) capital
 rātib *n.pl.* rawātib salary
 rāʿi lwalīma the host of the feast
 ribh alharām unlawful profit, illegal profit
 rida *n.* approval, acceptance; consent, agreement; satisfaction
 riḍā alʿāmārik custom officers
 riḍā alʿamāl businessman
 riwāya *n.pl.* -āt story; drama, play
 riẓa *n.pl.* arẓag earnings; means of making a living, livelihood
 rīfiyya *adj.* rural
 rubbama *adv.* maybe, perhaps
 ruḡīm *prep.* in spite of, despite
 ruḡīm/yurḡam *v.pass.* to be stoned
 rukn *n.pl.* arkan pillar (of Islam); corner; basis
 rukhsat ʿamal work permit
 rutba *n.pl.* rutab (military) rank; grade, level
 ruḡba *n.* humidity
 ruḡb *n.* terror, fear

S

sabbab/yisabbib *v.tr.* to cause
 sabbat/yisabbitt *v.tr.* to verify, prove
 safīnat ṣaḥn cargo ship
 sahar/yishar *v.tr.* to stay up late

sahhal/yisahhil *v.tr.* to make s.th. easy, simplify
 sahl *n.pl.* suhul level, soft ground, plain
 saḥm *n.pl.* ashum, siḥām arrow, spear; share (of stock)
 saḥbi *adj.* generous
 salbi *adj.* negative
 sallākh *n.pl.* -in skinner, butcher
 sama *n.pl.* samawāt heaven (when with the definite article); sky
 samah/yismaḥ *v.intr.* to allow, permit
 samū *n.coll.pl.* sumūm poison
 samn bagari clarified butter (made of cow's milk)
 sarag/yisrig *v.tr.* to steal
 sarwa *n.pl.* -āt wealth, treasure
 saḥiyya *adj.* superficial, external, on the surface
 sawa together
 sayyida *n.pl.* -āt lady, married woman
 saʿa/yisʿa + li *v.intr.* to seek, strive, pursue, walk (after); to work (towards)
 saʿāda *n.* happiness
 saʿādat + (honorific title) your excellency
 sāʾil *n.pl.* sawāʾil liquid
 sābig *act.part.* previous; former
 sāham/yisāhim + fi *v.intr.* to participate in, take part in; to share
 sāhya *n.pl.* sawāhi still water; quiet person; absent-minded, distracted
 sāifa *n.pl.* sawālif story, past event, fable
 sālim aw sālmīn whoever they are, whether this or that
 sāwaf/yisāwi *v.tr.* to make equal/similar
 sāḡat id wristwatch
 sāʿid *n.pl.* sawāʿid wrist, hand, arm
 siga *n.* confidence, trust, faith
 sijl tijāri commercial register, business credentials
 sikir/yiskar *v.intr.* to be drunk
 silāh alhudūd border defense forces
 siilsa *n.pl.* -āt, salāsil episode; chain; range
 singhafura Singapore
 sir *n.pl.* asrār secret
 sirqa *n.pl.* -āt theft
 siwa kān...aw regardless; whether ... or
 sōlaff/yisōlif *v.tr.* to chat

subḥānahu wa taʿāla (God) to whom be ascribed all perfection and majesty
 sufra *n.* dining table
 sukhriya *n.* sarcasm
 sukkar nabāt rock candy
 sukr *n.* drinking, drunkenness
 sukūt *n.* silence
 sulūk *n.* behavior
 sunna *n.* law (of nature), religious law
 sunnat allāh God's law
 sūʾ *n.* bad, evil
 sūḡ ʿālamīyya international market
 swīsa Switzerland

sh

shabaka *n.pl.* -āt net; network
 shabakat alkahraba electric power network
 shabiha *adj.* similar
 shaddad/yishaddid *v.tr.* to emphasize, reinforce, stress
 shafag/yishfag + ʿala *v.intr.* to feel pity, sympathize, have compassion, commiserate, have a tender heart
 shag aṭṭur opening up roads
 shahma *n.pl.* -āt, shahm piece of fat; pulp(of fruit)
 shaḥar nakhl palm trees
 shakhshiyya *n.* personality
 shal/yishil *v.tr.* to paralyze
 shanʿa *adj.* horrible, brutal; ugly, disgusting, disgraceful
 sharaf *n.* honor
 sharika musāhima joint-stock company, corporation
 sharik *n.pl.* shuraka companion; partner
 sharḥ *n.pl.* shurūḥ condition, stipulation
 shatam/yishitim *v.tr.* to curse; to vilify; to insult
 shaḥāra *n.* skill, cleverness
 shawʾir *n.* counselor
 shawar/yishwar + bi *v.intr.* to feel
 shāhina *n.pl.* -āt truck
 shāmīl *adj.* comprehensive, exhaustive, general, overall; complete

shāsha *n.pl.* -āt screen (of a television, a computer, a watch)
 shāyif *hālu* concealed
 shēk siyāhi traveler's check
 shētān *n.pl.* shayāṭīn devil, Satan
 shibh aljazzīra l-arabiyya the Arabian Peninsula
 shihāda *n.* declaration; certificate; witness
 shiḥr *n.pl.* -āt credo; emblem; slogan; motto
 shiḥr *n.pl.* aḥwāt round
 shugga *n.pl.* -āt, shugag apartment

Š

saḥr *n.* patience
 ṣaḡada *n.pl.* -āt alms, giving for charity (normally in memory of the deceased)
 ṣaddignī *v.imp.* believe me
 ṣadma *n.pl.* -āt shock, jolt, blow; difficulty
 ṣaha/yiṣha *v.imp.* iṣha to wake up; to be alert
 ṣahāfa *n.* journalism
 ṣahha/yiṣahhi *v.tr.* to wake s.o. up
 ṣahifa *n.pl.* ṣuḥuf newspaper
 ṣalla llāh ʿalā wu ṣallam God bless him and grant him salvation
 ṣandūḡ amānāt safety deposit box; baggage checkroom
 ṣarakḥ/yiṣruḥ *v.intr.* to scream, cry with a loud voice
 ṣarāḥa *n.* frankness, frankly
 ṣarakḥ/yiṣarikh *v.intr.* to scream
 ṣawwar/yiṣawwir *v.tr.* to make copies of; to draw; to take a picture of
 ṣayyaf/yiṣayyif *v.intr.* to spend the summer vacation
 ṣāhib alʿilāḡa the person concerned, the person involved
 ṣāma *adj.* severe, harsh, stern; fierce; strict
 ṣiyāna *n.* maintenance (of a machine, a car), upkeep; protection
 ṣōm *n.* fasting
 ṣudfa *n.pl.* ṣudaf coincidence
 ṣudḡ *n.* truth

t

taʿammul *n.pl.* -āt devotion, hope; inspiration
 taʿassasa/ʿit/ʿassas *v.intr.* to be established, founded
 tabarruʿ *n.pl.* -āt contribution, donation
 tadbīr *n.* planning; management
 tadḡig *n.* doing with precision/exactness/accuracy
 tadmīr *n.* subversion; destruction
 tadrīb *n.* training
 tafashsha/yitafashsha *v.intr.* to spread (often of an epidemic)
 tafashshi *n.* spreading, outbreak
 tafāha *n.* silliness, stupidity, insignificance, paltriness, tastelessness
 tafāṣil *n.pl.* details
 tafkīr *n.* thinking; contemplation; thought
 tagaddum *v.n.* advancing, improvement
 tagdīrāt *n.* evaluation
 tagħarrab/yitħarrab *v.intr.* to go west, to go abroad; to immigrate; to emigrate
 taḡṣiya *n.* covering
 taḡlīd copying
 taḡlīd *n.pl.* -āt, taḡlīd traditions, rituals
 taḡlīra *n.pl.* -āt fad, trend
 taḡwīm ḥijri the Islamic calendar
 taḡyīm ṣhāmīl comprehensive evaluation
 tahashsham/yitahashsham *v.pass.* to be broken, destroyed, wrecked
 tahawwur *n.* hastiness, recklessness
 tahaddī *n.* challenge
 taharrash/yitaharrash + bi *v.intr.* to meddle with, interfere with, provoke
 taḡdīr *adj.* preparatory
 taḡliya *n.* desalination; sweetening
 taḡlīl *adj.* analytic
 taḡt taḡarrufum at their disposal
 taḡannub *n.* avoiding
 taḡawub *n.* response, reaction; cooperation
 taḡriba *n.pl.* taḡārib experiment; experience; temptation
 takḡallul *n.* backwardness, underdevelopment
 takḡarruj *n.* graduation
 takḡaṣṣas/yitḡaṣṣas *v.intr.* to specialize

takḡrīl *n.* graduating, graduation
 takyīf markazi central air-conditioning
 talāsha/yitlāsha *v.intr.* to vanish, disappear; to be ruined; to fade
 talj *n.coll.pl.* tulūj snow
 tamar *n.coll.pl.* amār fruits; results
 tamdīdāt ṣhīhiyya plumbing, installing pipes for water and sewers
 tamīn *adj.* valuable
 tamr *n.coll.* date
 tamwīl *n.* financing
 tamniya *n.* expansion, advancement; growth
 tansīḡ *v.n.* arranging, arrangement; preparation
 taraddud *n.* hesitation, hesitance
 tarfīhi *adj.* luxurious, comfortable and pleasant; leisure
 tarḡīh *n.pl.* -āt nomination
 tasdīd almuṣtaḡgāt payment of claims
 tashīl *n.pl.* -āt facilitation; facility
 taṣlīl *n.* registration; recording, tape recording
 taslīm *n.* handing over; delivery; surrender, submission
 tashakkak/yitshakkak + bi *v.intr.* to doubt, be skeptical
 taṣḡawar/yitṣawwar + maʿ *v.intr.* to consult with, to discuss with
 taṣḡhīl amwāl investing money
 taṣḡhīr *n.* exposition, exposé, exposure of something discreditable
 taṣḡlījiyya *adj.* encouraging, incentive
 taṣmīm *n.pl.* taṣmīm design, plan; outline; decision, resolution
 taṣnīf *n.* classification
 taṣrīḥ *n.pl.* -āt, taṣārīḥ permit
 taṣwīb *n.* injury
 taṣwīr *n.* photography, drawing
 taṣawwur *n.* development, progress; evolution
 taṣlīḡ *adj.* applied
 taṣwīr *n.* development
 tawarruj/yitwarruj + fi or bi *v.intr.* to be put in an unpleasant situation, be in a bad fix, be in a dilemma
 tawarruj *n.* being in a bad situation/in a bad fix/in a dilemma
 tawattur ṣaṣabi nervousness, nervous tension

tawāḡuʿ *n.* humbleness; modesty
 tawḡīf *n.* arrest; stopping
 tawḡīh *n.* guidance
 tawlīd *n.* delivering (of babies); generating
 tawrīd *n.* export
 tawzīl *n.* distribution; dividing; delivery (of mail, etc.)
 tawwīy *n.* awareness, awakening, enlightenment
 taṣarruḡ *n.* subjection
 taṣāwun *n.* cooperation
 taṣlīm alkuḡbār adult education
 taṣlīmāt *n.* regulations; instructions; information; directions
 taṣwīd *n.* compensation, restitution
 taṣzīb *n.* torture
 tāb/yitūb *v.intr.* to repent, turn to God
 tānawi *adj.* secondary
 tādāḡ/yitdāḡ + min *v.intr.* to be bothered by, suffer from
 tgaddam/yitgaddam + li *v.intr.* to ask for a girl's hand, propose marriage
 tgaffal alḡḡaṣ ṣalēna the road was blocked
 tḡaḡḡag/yitḡaḡḡag *v.pass.* to be fulfilled; to be achieved
 tḡārab/yitḡārab + maʿ *v.intr.* to fight with (s.o.)
 tījāra *n.* trade, commerce, business
 timḡī 1d bi 1d to go hand in hand
 tiḡḡayāt *n.* filling out
 tījānas/yitjānas *v.intr.* to intermarry
 tmasak/yitmasak *v.pass.* to be held, caught, arrested
 tūr *n.pl.* tūrān ox
 tuḡma *n.pl.* -āt, tuḡam accusation
 turāb *n.coll.* dirt, soil; mud
 turāḡ *n.* culture; heritage; inheritance, traditions
 tuḡbān *n.pl.* taḡābīn snake
 tuḡtabar *v.pass.* to be considered
 twaffa/yitwaffa *v.intr.* to pass away, die
 twāna/yitwāna *v.intr.* to slow down; to neglect
 tḡarraḡ/yitḡarraḡ li *v.intr.* to be exposed, be subjected

tabaga *n.pl.* -ät layer
 tabakh/yitbikh *v.tr.* to cook
 tabib *n.pl.* aṭibba doctor, physician
 tabīb nisaʿi obstetrician, gynecologist
 takhkh/yitukh *v.tr.* to shoot s.o.
 talab *n.pl.* talabāt application; order (for making a purchase); request
 talab/yitlub *v.tr.* to request, order, ask
 tamāʿ *n.* greed, avidity, covetousness
 tammin bālāk be calm, relax, let your mind be at ease
 tarab *n.* music; delight, pleasure
 tarad/yitrud *v.tr.* to expel, drive out, chase away
 tard *n.* expelling; firing (someone)
 targ *n.* knocking
 tariḡ *n.pl.* turḡāt road, way
 tayarān ʿālmūdī helicopter aviation
 tayarān muḡātīl combat aviation
 tayarān naḡl commercial aviation, cargo aviation
 tayyār *n.pl.* -īn pilot
 tāga intājiyya productive capacity, power of generating
 tāhra *adj.* pure, clean
 tāh/yitih *v.intr.* to fall
 tāl ʿumrak may God prolong your life
 tālik mīʿād have an appointment
 tārl/yitrl *v.intr.* to fly; fly away
 tāra *n.pl.* ṭīrān tambourine
 tēr *n.pl.* tuyūr bird; vulture
 tiḡl *n.pl.* aṭfāl baby; child
 ṭīrāz *n.* type, model, sort; fashion, style
 ṭīn *n.* mud; clay

u

ukkazyōn *n.pl.* -ät sale
 umniyya *n.* illiteracy
 umniyya *n.pl.* -ät desire, wish, ambition
 uslūb *n.pl.* asālib method, style, way
 usra *n.pl.* usar family

ustāz musāʿid assistant professor
 usṭūra *n.pl.* asāṭīr myth; fable, fairy tale
 usṭuwāna *n.* (phonograph) record; cylinder (of an engine)
 utumātīkiyyan *adv.* automatically

W

wadʿ/zīfa *n.pl.* waḏāyif job, task
 waḏḏah/yiwaḏḏih *v.tr.* to clarify, clear up; to explain; to illustrate
 waḏḏah/yiwaḏḏih alkhaṭ to clear the road
 waḏḡ māli financial statement
 wafa *n.* keeping; fulfillment; faithfulness; loyalty
 waffaḡ/yiwaḡḡ *v.tr.* to make successful
 wafāt *n.* death
 waffar/yiwaḡḡ *v.tr.* to provide, make available; save(money)
 waḡaʿ fi muṣṣḡil get into trouble
 waḡḡaʿ/yiwaḡḡ *v.tr.* to sign; to drop; to cause to fall
 wahmi *adj.* fictitious; imagined, hypothetical, imaginary
 waḥīd *adj.* solitary, the only one
 wahy *n.* revelation; inspiration
 wakīl *n.pl.* wukala trustee; guardian; agent
 waraga *n.pl.* awraḡ māliyya bank note, paper money
 warsha *n.pl.* wurash workshop
 wasṭaga *n.pl.* wasāyig document
 waṣaṭ/yūsif *v.tr.* to describe
 waṣīṭ *n.pl.* wuṣaṭa mediator, middleman
 waṣl *n.pl.* wuṣūlāt receipt, voucher
 wazn *n.pl.* awẓān weight
 waḡd *n.pl.* wuḡd promise
 wādi *n.pl.* wudyān valley
 wāfaḡ/yiwaḡḡ + ʿala *v.intr.* to agree, approve
 wāha *n.pl.* -ät oasis
 wārda *adj.* mentioned; found
 wāsiḡ min nafsu confident of oneself
 wāʿj *adj.* alert, aware, vigilant
 wiḡāya *n.* protection; prevention
 wikāla *n.pl.* -ät agency

wild *n.pl.* awlād son
 winsh *n.* tow truck; winch
 wisikh *adj.* dirty
 wudd *n.* friendship, amity
 wudūʿ *n.* ablution

y

yad ʿāmla labor, labor force
 yamāni *adj.* Yemeni
 yamīn right side; right hand
 yanbūʿ *n.pl.* yanāblʿ spring, well, source
 yaṣār left side, left hand
 yaṭīm *n.pl.* aytām orphan
 yā dūb barely, hardly
 yā imma either
 yā jamāʿa people! (vocative)
 yā sātir one who covers man's shortcomings (an attribute of God)
 yā tura I wonder if...
 yākhud bi yad to stand by s.o.
 yāḡḡis/yiyṭas *v.intr.* to give up hope, despair
 yōm alfaraḡ wedding day
 yōm annahr the Day of Immolation (on the 10th of zu ḥijja)
 yuʿṭabar *v.pass.* to be considered, be regarded; to be respected

Z

zabūn *n.pl.* zabāyīn customer, client
 zaka *n.* intelligence, cleverness
 zall/yizill *v.intr.* to slip; to slide off; to make a mistake
 zamm/yizimm *v.tr.* to purse (the lips); to tie up, fasten, tighten
 zanz *n.pl.* zunūb offense; sin
 zay ma ngūl as we might say
 zād/yizid *v.tr.* to increase
 zāḡḡ/yizāḡḡ + ʿan *v.intr.* to depart from, leave; to deviate from
 zākar/yizākir *v.tr.* to study
 zākira *n.* memory

zāni *act.part.pl.* zunāt adulterer
 zēt khām crude oil
 zir *n.pl.* zār button, push button; bud (of plant)
 ziyāda *n.* increase
 zōḡ *n.* taste, inclination, liking
 zuhlēga *n.* slippery slope
 zuka *n.* almsgiving

Z

zahar/yizhar annu it seemed/seems that
 zāhira *n.* phenomenon

Z

zaba *n.pl.* zuby cloak, aba
 zabal ma + v. until, while
 zabbar/yizabbir + ʿan *v.intr.* to express
 zadal/yizdil + ʿan *v.intr.* to give up, abandon, relinquish; to leave off; to drop
 zadam *n.* nonexistence; nothingness; lack, absence
 zadam khūbra lack of experience
 zādāwa *n.pl.* -ät enmity, hostility, animosity
 zaddal/yizaddil *v.tr.* to revise; to adjust; to amend, modify
 zadl *n.* justice
 zaduw *n.pl.* azdāʿ enemy
 zad/yizid *v.tr.* to bite
 zaddam/yizaddim *v.tr.* to make great, make big; to exaggerate
 zadma *n.pl.* ʿizdām bones
 zafu *n.* pardon
 zagl *n.pl.* zūḡul mind, intellect; brain
 zājab *n.* wonder, astonishment
 zājala *n.* haste
 zāḡḡal/yizāḡḡil *v.intr.* to hurry, speed, hasten, expedite
 zāla asās based on, on the basis of, according to

ʔala ākhir ramag at the point of death, on one's last legs; on the verge of exhaustion
 ʔala lgalīla at least
 ʔalam *n.pl.* aḡlām flag
 ʔalanan *adv.* publicly, openly
 ʔālāma *n.pl.* -āt grade, mark, sign
 ʔamīd *n.* brigadier, dean (of a college)
 ʔamīl *n.pl.* ʔumala agent
 ʔanza *n.pl.* -āt, ʔanz goat
 ʔarabiyya *n.pl.* -āt carriage, cart
 ʔarad/ʔiʔriḍ + ʔala *v.intr.* to bring up; to suggest; to offer, propose
 ʔarad/ʔiʔruḍ *v.tr.* to present, exhibit
 ʔarḍ *n.pl.* ʔurūḍ offer, proposal; honor; width; exhibit
 ʔashīra *n.pl.* ʔashāyir clan, tribe, family
 ʔaṣa *n.pl.* ʔuṣy rod, staff; stick
 ʔaṣa/ʔiṣa *v.tr.* to disobey; to resist, to oppose; to defy; to rebel
 ʔaṣāya *n.pl.* -āt, ʔuṣy stick; staff; cane; baton
 ʔatm *n.* dark, darkness; night
 ʔataṣh *n.* thirst
 ʔatf *n.* sympathy
 ʔawwad/ʔiʔawwid *v.tr.* to make up to s.o. for a loss; replace
 ʔayyan/ʔiʔayyin *v.tr.* to appoint; to specify
 ʔazam/ʔiʔzim *v.tr.* to invite
 ʔazāb *n.* suffering, pain, torment, agony, torture; punishment, chastisement
 ʔāda *n.pl.* -āt habit, customs, traditions
 ʔādatan *adv.* usually

ʔād/ʔiʔid *v.tr.* to repeat an action
 ʔāḡil *adj.* wise
 ʔāli *adj.* high
 ʔālim *n.pl.* ʔulama scientist, scholar, learned person
 ʔām *n.* (with *def.art.*) last year
 ʔāmīl ḡlu fahmān acting clever, pretending to be intelligent
 ʔār/ʔiʔir *v.tr.* to lend
 ʔibād allāh God's servants, human beings, mankind
 ʔibāda *n.* worship
 ʔibāra *n.pl.* -āt expression
 ʔilāḡ *n.pl.* -āt treatment
 ʔimāra *n.pl.* -āt, ʔamāyir building
 ʔiṣāba *n.pl.* -āt gang
 ʔiṣyān *n.* revolt, rebellion
 ʔiḍiyya *n.* a present given on the occasion of a feast
 ʔugda nafsiyya mental/psychological complex
 ʔugūba *n.pl.* -āt punishment
 ʔulba *n.pl.* ʔulab box
 ʔulūm insāniyya the humanities
 ʔumrāniyya *adj.* constructional, construction
 ʔunsur *n.pl.* ʔanāṣir element
 ʔanāṣir mutnāzaḡ hostile factions
 ʔurbūn *n.* token, symbol, pledge
 ʔuzr *n.pl.* aṣṣār excuse
 ʔūd *n.* wood; branch, twig

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